

## Major Parallels Between Pistis Sophia and the Doctrine and Covenants

*(parallels are pages 2-68)*

A warning since its 2026: I would be extremely cautious when checking this material with AI. AI is prone to make mistakes and has terrible training data on Pistis Sophia. It frequently mixes in other Gnostic books and purports it as from Pistis Sophia, such as information about Yaldabaoth, claiming Pistis Sophia says matter is evil, claiming archons and the aeons are evil, and more. If it brings up any contradictions or refutes anything below, please make sure you ask the AI you're using multiple times to **criticize** its own answers before accepting it. Specifically ChatGPT and Claude who I tested will usually find many flaws in their answers. Flaws I think originated from their own machine learning/programming to deny anything spiritual. AI will give more accurate answers if you upload Pistis Sophia and the Doctrine and Covenants to it.

Again, always ask AI to criticize its own answers if using it to judge this document. It will usually find many flaws in its original response and give you something more useful.

This document shows the parallels between Pistis Sophia and the Doctrine and Covenants. **No Gnostic books were fully translated while Joseph Smith was still alive, including Pistis Sophia.** That is one fact that makes this finding so interesting.

Between 1828 and 1844, Joseph Smith, a prophet, dictated nearly all of the Doctrine and Covenants — revelations that came directly from God and speaks in the voice of God and/or Jesus, with many passages starting with “Thus saith the Lord...” Pistis Sophia presents itself as the risen Jesus teaching his disciples — by scholarly dating its Coptic manuscript is well over a thousand years older than Joseph Smith, and by its own account its words were spoken in the first century shortly after the resurrection of Jesus. It was never translated before Joseph Smith died. In Joseph Smith’s lifetime the Gnostic library itself did not yet exist for anyone to read. Nearly every Gnostic text known to the modern world was either undiscovered or untranslated until after his death.

The **breakthrough** this document details is not only the numerous parallels, but the lack of contradictions as well. I’ve spent many hours not only finding parallels, but searching for contradictions as well. (Other research too) Despite the time spent looking for contradictions, Pistis Sophia and the Doctrine and Covenants have **no contradictions between them.** In fact, the only contradiction I’m aware of between Pistis Sophia and the entire theology of The Church of Jesus Christ of Latter-day Saints is reincarnation, which isn’t a clear cut contradiction either and this document goes into detail on this single contradiction near the end of this paper.

Some may say parallels between spiritual books is ordinary, but in my experience, spiritual books that make claims about the universe, historical events, cosmic events, or go into specific

detail on subjects may contain parallels, but usually contain blatant contradictions as well. Take contemporary New Age spirituality for example, 90%+ of the payload of information of New Age spirituality comes from authors who were in contact with spiritual beings. All of these books from the multitude of authors contain many contradictions between them, but people have created New Age spirituality from the parallels of them anyway. Gnosticism is another example: there are many Gnostic books that have come from the Nag Hammadi, but the only pairs of Gnostic books without contradictions do not contain many parallels either. The major Gnostic books contain blatant and direct contradictions about who Jesus is and his origin, who Yaldabaoth is and his origin, the events of Genesis, and other events, etc. Despite this, people have created contemporary Gnosticism by gathering the parallels. Pistis Sophia and the Doctrine and Covenants is somewhat an anomaly among spiritual books with parallels. They assert many claims about the universe, salvation, and the physics of light and they do not contradict each other.

Again, Pistis Sophia and D&C are stating many things as facts and without similitude across hundreds of pages each. Parallels between spiritual books can be found easily if they are using metaphorical language, contradictions emerge more frequently when they assert facts about the same subjects. Pistis Sophia and the D&C assert a lot of facts about the same subjects without metaphorical language and do not contain contradictions.

Others have looked into these similarities before: the scholar Hugh Nibley noted parallels between Pistis Sophia and the teachings of The Church of Jesus Christ of Latter-day Saints, but they're scattered across at least five of his books. Many of the parallels in this paper have never been identified as far as I know, or at least published before — and I have never seen this many parallels assembled in one place and showing their overarching structural parallels as is shown in this paper. And I tried to make this list of parallels more complete than is required to show the correlation between these two books. So those that hunger for a complete list of parallels can be fed with this same document and strengthen their own readings of Pistis Sophia and D&C with it. This is the most complete parallel list across the entire internet and among any writings, with many never being documented before and to this extent. Even still, this paper does not contain all parallels.

All Pistis Sophia quotations below are from the G.R.S. Mead translation of 1921. Every quotation in this document has been verified against the source texts.

## I. The Speaker

*Before the architecture, the architect. Every entry that follows leans on this identification, so it comes first: the same voice, naming itself the same way, in both books.*

### 1. “I Am the Spirit of Truth” — “I Am the Gnosis”

**Parallel summary:** In both books Jesus declares, in the first person, that he is truth itself — “the Spirit of truth” in one, “the gnosis of the universe” in the other. In both, it is received progressively, and knowing all things is the promised ceiling.

## The parallel

The Doctrine and Covenants:

“The Spirit of truth is of God. **I am the Spirit of truth**, and John bore record of me, saying: He received a fulness of truth, yea, even of all truth; And no man receiveth a fulness unless he keepeth his commandments. He that keepeth his commandments receiveth truth and light, until he is glorified in truth and knoweth all things.”  
D&C 93:26-28

Pistis Sophia — and the text even pauses to mark that this is a plain declaration, not a figure:

“But he will not know the gnosis of the universe, wherefor all this hath arisen, unless he knoweth the one and only word of the Ineffable, which is the gnosis of the universe. And again in openness: **I am the gnosis of the universe**. And moreover it is impossible to know the one and only word of the gnosis, unless a man first receive the mystery of the Ineffable.”  
*Pistis Sophia, ch. 97*

## Breakdown

Begin with the question every reader should put to a book claiming to record the words of Jesus: who does the speaker say he is? Both books answer in the first person — and they answer with the same startling equation. Not “I teach the truth.” In both books, Jesus says that he is the truth itself. In one book Jesus is the Spirit of truth; in the other he is the gnosis — the Greek word for knowledge — of the universe.

And in both, that knowledge is not read but received, and received progressively: through keeping the commandments in one, through receiving the mysteries in the other. Both set the identical ceiling at the identical summit. In the Doctrine and Covenants, the one who keeps his commandments receives truth and light “until he is glorified in truth and knoweth all things.” In Pistis Sophia, the whole gnosis opens only to the one who first receives the mystery of the Ineffable. The fulness of truth exists; it is Christ himself, in both books; and there is one appointed path to the whole of it.

## Conclusion

Every parallel that follows in this document is, in a sense, a footnote to this one — two books in which Jesus does not merely deliver the doctrine. He is it.

## II. The Kingdom Structure and the Expansion of the Universe

*The frame everything else hangs in: a cosmos filled with kingdoms, three allotments of glory inside the inheritance, one law of abiding running through every tier, exact inheritance, a scheduled door, a thousand-year reign, and a promised day when the whole design is explained. Read these ten entries as one map drawn twice.*

## 2. No Space Without a Kingdom

**Parallel summary:** Both books describe a cosmos in which kingdoms fill all space — greater and lesser, each with its law, its times, and its inhabitants — with the sun, moon, and stars themselves counted as governed kingdoms.

### The parallel

The Doctrine and Covenants, in a single chapter:

“All kingdoms have a law given; **And there are many kingdoms; for there is no space in the which there is no kingdom**; and there is no kingdom in which there is no space, **either a greater or a lesser kingdom**. And unto every kingdom is given a law; and unto every law there are certain bounds also and conditions.”

D&C 88:36-38

“The **earth** rolls upon her wings, and the **sun** giveth his light by day, and the **moon** giveth her light by night, and the **stars** also give their light, as they roll upon their wings in their glory, in the midst of the power of God. Unto what shall I liken these kingdoms, that ye may understand? **Behold, all these are kingdoms**, and any man who hath seen any or the least of these hath seen God moving in his majesty and power.”

D&C 88:45-47

“...unto this parable I will liken **all these kingdoms, and the inhabitants thereof** — every kingdom in its hour, and in its time, and in its season, even according to the decree which God hath made.”

D&C 88:61

**Pistis Sophia** describes this exact universe that D&C has the framework to contain: aeons, spheres, the Fate, the region of the Midst, the Right, the Treasury of the Light, the Inheritance — **regions upon regions, greater and lesser, each with its law, its rulers, its inhabitants, and its appointed times.**

The luminaries themselves are governed kingdoms (D&C 88:45-47) with inhabitants as well. **Pistis Sophia** mentions:

“the ruler of the disk of the sun and the ruler of the disk of the moon”

*Pistis Sophia*, ch. 131

The sun also has receivers who prepare and transfer its light:

“The receivers of the sun get it ready and deposit it, until they hand it over to the receivers of Melchisedec, the Light-purifier.”

*Pistis Sophia*, ch. 25

## Breakdown

The Doctrine and Covenants gives the framework of the universe. Pistis Sophia draws the map of the universe.

D&C says that there is no space without a kingdom, every kingdom has bounds and conditions, and every kingdom moves according to an appointed time. Pistis Sophia then fills the heights and the depths of its cosmos with exactly this kind of organization. Both books even say the luminaries you can see are themselves kingdoms with inhabitants. Each is visited “in its hour, and in its time, and in its season,” on a schedule decreed. That is a layered, governed, scheduled cosmos — and it is precisely the cosmos Pistis Sophia maps in exhausting detail, region by region, ruler by ruler. Neither contradicts the other’s floor plan; each extends the other’s. And notice the neighbor two verses after the kingdoms law: “light cleaveth unto light” (D&C 88:40) — the growth law of entry 18, sitting in the same revelation, exactly as the light-laws and the kingdom-laws sit side by side in Pistis Sophia’s system.

## Conclusion

No space without a kingdom; no kingdom without a law; stated as doctrine in one book, drawn as geography in the other. This is the outer frame of the entire comparison. Pistis Sophia’s enormous cosmos fits inside the structure already declared by the Doctrine and Covenants. The many aeons and Light- regions are not an alternative to the D&C universe. They are what a no-space-without-a-kingdom universe looks like once the map is opened. Before the reader can understand the three kingdoms, the light physics, Melchizedek, or the heavenly ordinances, the size of the stage must be understood. Both books place salvation inside a populated and administered cosmos.

## 3. Three Kingdoms of Glory, Three Allotments of Light

**Parallel summary:** *Both books divide the Inheritance of the saved into three graded allotments — each internally graded further, with dominion at every tier — set above the larger many-kingdom cosmos, with what cannot abide them abiding outside.*

### The parallel

The Doctrine and Covenants names three kingdoms of glory:

“And the **glory of the celestial** is one, even as the glory of the sun is one. And the **glory of the terrestrial** is one, even as the glory of the moon is one. And the **glory of the telestial** is one, even as the glory of the stars is one; for as one star differs from another star in glory, even so differs one from another in glory in the telestial world.”

D&C 76:96–98

These three are not the whole universe. Section 88 has already said that there are **many other kingdoms filling all space**. It then places another category outside the three:

“He who cannot abide the law of a telestial kingdom cannot abide a telestial glory; therefore he is not meet for a kingdom of glory. **Therefore he must abide a kingdom which is not a kingdom of glory.**”

*D&C 88:24*

Many kingdoms exist, but three are gathered together as the kingdoms **of glory** as an inheritance for the saints.

Pistis Sophia makes the same distinction. Its universe contains many regions, rulers, aeons, spheres, and kingdoms, but when Jesus describes the final placement of those who receive the mysteries of the Light, he divides their **inheritances into three allotments**. The allotment obtained is based on which of the **three major mysteries** were obtained. The major mysteries are those of the **first space, second space, and third space**. Then there are mysteries of those mysteries that determine further placement.

The **first** and highest allotment is the **space of the Ineffable**. It contains many ranks, beginning with the one mystery of the Ineffable, followed by its three mysteries, its five mysteries, and the twelve mysteries of the First Mystery, and possibly other mysteries. Each soul is placed according to what it received:

“Those who receive the **higher mysteries**, will abide in the **higher regions**, and those who receive the **lower mysteries**, will abide in the **lower regions, being kings in the light of my kingdom.**”

*Pistis Sophia ch. 99*

Jesus then closes the **first** division:

“**These alone are the allotment of the kingdom of the first space of the Ineffable.**”

He next moves to the **second** division:

“They on the other hand who receive all the **mysteries of the second space**, that is of the **space of the First Mystery**, will again abide in the light of my kingdom, expanded according to the glory of every one of them, and every one of them **being in the mystery up to which he hath received**. And those who receive the **higher mysteries**, will also abide in the **higher regions**, and those who receive the **lower mysteries**, will abide in the **lower regions** in the light of my kingdom.”

*Pistis Sophia ch. 99*

Jesus then closes the **second** division:

“This is the **allotment** of the second king for those who receive the mystery of the **second space** of the **First Mystery**”

He then moves to the **third** division:

“Those on the other hand who receive the **mysteries of the third**

space, that is of the **first space from without**, those again will abide behind the second king, expanded in the light of my kingdom, according to the glory of every one of them, every one **abiding in the region up to which he hath received mysteries**, so that those who receive the **higher mysteries**, will abide in the **higher regions**, and those who receive the **lower mysteries**, will abide in the **lower regions**.”

*Pistis Sophia ch. 99*

Jesus then gives the count plainly:

**“These are the three allotments of the Light-kingdom.”**

### Breakdown

Both books divide the inheritance into 3 allotments according to the understanding one received — and both are counting the same thing: not the whole cosmos (entry 2 showed the cosmos has kingdoms beyond number) but the divisions of the inheritance of the *saved*. The D&C says so outright: the **three are kingdoms of glory**, and what cannot abide any of them

**“must abide a kingdom which is not a kingdom of glory”** — governed by law, but outside the inheritance. Pistis Sophia’s three are **“the three allotments of the *Light-kingdom*”** — and its regions not of the Light- kingdom lie outside its inheritance count the same way.

Pistis Sophia discusses **3 major mysteries** throughout the entire book, and **the region of the inheritance**, the Light-kingdom, is divided into 3 allotments depending on the major mystery you received. **The entirety of ch 99** is dedicated to describing the **three allotments of the Light-kingdom divided by which of the 3 major mysteries were received**, and these 3 major mysteries are **spoken of from the very first chapter and all throughout the book**. The first major mystery belongs to the space of the Ineffable. The second belongs to the space of the First Mystery. The third belongs to the third space, also called the first space from without. The **Doctrine and Covenants** gives the same nested order. It describes many greater and lesser kingdoms throughout space, then singles out the **celestial, terrestrial, and telestial kingdoms** as the **three kingdoms of glory that the saints will enter as their inheritance**. Those kingdoms are not completely identical inside. One star differs from another in the telestial glory, there are **degrees within the celestial glory**, and every person receives a glory according to what was received and abided.

Pistis Sophia repeats the **same law** while describing each allotment: those who receive higher mysteries abide in higher regions, while those who receive lower mysteries abide in lower regions. Placement is not determined only by entering one of the three great divisions. **Every soul also receives an exact position within that division**.

Even the **lowest division** remains an **inheritance of glory**. Pistis Sophia calls the inhabitants of all three allotments kings in the Light-kingdom. The Doctrine and Covenants calls the celestial inheritors kings and priests, but also says that those in the telestial kingdom receive, every man, **“his own dominion, in the mansions which are prepared.”** **Their dominion is real, but bounded:** **“And they shall be servants of the Most High; but where God and Christ dwell they cannot come, worlds without end.”** (D&C 76:112)

Pistis Sophia states the same ceiling. Every soul abides in the region corresponding to the mystery received, possesses authority over orders below it, and cannot enter the orders above it. Glory, dominion, and limitation exist together at every level.

The correspondence is therefore not simply that both books contain the number three. **Both** place their three kingdoms of glory inside a much larger cosmos. **Both divide those three allotments further according to individual glory.** **Both** grant a genuine inheritance and dominion at every tier. **Both** place non-glory regions outside the three allotments. And **both** teach that the exact portion received determines the exact place inherited. Pistis Sophia then opens those three kingdoms from the inside, showing their mystery-spaces, their internal ranks, and the law/mystery by which every soul is placed.

## Conclusion

Both books describe countless kingdoms, but within that vast cosmos both identify an inheritance that has 3 allotments/kingdoms depending on your understanding and what you receive.

## 4. The Father's Fulness, the Son's Presence, and the Space from Without

*Parallel summary: Both books describe the three kingdoms of glory by their relation to God. The highest resides with the fulness and presence of the Father. The middle is with the presence of the Son without the Father's fulness. The lowest remains an inheritance of glory, but is defined by distance from both. Pistis Sophia places the same order into the names of its three spaces: the Ineffable, the First Mystery, and the space from without.*

### The parallel

Entry 3 showed that both books divide the inheritance of the saved into three allotments. This entry is about what those three allotments are called — and what each name means. The Doctrine and Covenants describes each kingdom of glory by its nearness to God; in Pistis Sophia, each allotment is associated with a major mystery. Set them side by side, and each mystery of the allotment matches the description of the kingdom of glory. Further pointing to these two books talking about the same kingdoms of glory.

#### The Doctrine and Covenants:

Celestial kingdom — “They are they who are priests and kings, who have **received of his fulness**, and of his glory... These shall **dwell in the presence of God and his Christ** forever and ever.” (D&C 76:56, 62)

Terrestrial kingdom — “These are they who receive of the **presence of the Son**, but **not of the fulness of the Father**.” (D&C 76:77)

Telestial kingdom — “And they shall be **servants of the Most High**; but **where God and Christ dwell they cannot come**, worlds without end.” (D&C 76:112)

The order is clear:

The Father's fulness and presence.

The presence of the Son without the Father's fulness. An inheritance outside the dwelling place of both.

**Pistis Sophia's three allotments of light are based on which mystery was received:**

The first — “the allotment of the kingdom of the first space of the **Ineffable**.”

The second — “the second space of the **First Mystery**.”

The third — “the mysteries of the third space, that is of the **first space from without**.” (ch. 99)

**The three descriptions face one another:**

The Father's fulness corresponds to the space of the Ineffable.

The Son's presence corresponds to the space of the First Mystery — Who is Jesus.

The kingdom barred from the dwelling place of God and Christ corresponds to the space from without.

## Breakdown

Pistis Sophia calls God, “the One and Only, the Ineffable.” Jesus says that the **mystery of the Ineffable** is the origin and setting-up of the entire cosmic order: “I will tell you the mystery of the **One and Only, the Ineffable**, and all its types, all its figures and its whole economy... For that mystery is the setting-up of them all...” (ch. 96). And it says those who receive this mystery will abide in the highest of the 3 regions of the inheritance: “And ye, my disciples, and **every one who shall receive the mystery of the Ineffable**, will abide with me on my right and on my left, being kings with me in my kingdom.” (ch. 99)

Its D&C counterpart is the celestial kingdom defined by exactly that possession: those who “received of his **fulness**” and “dwell in the **presence of God and his Christ**.” One book describes the allotment of those who receive God's fulness; in the other, that allotment is those who inherited the “mystery of the Ineffable” because that was the mystery received.

**The second allotment is related with the Son.** The First Mystery is Jesus — the book says it two ways. In its opening chapter, in his own voice: “And Jesus said to his disciples: ‘**I am come forth out of that First Mystery, which is the last mystery**, that is the four-and-twentieth mystery’” — the mystery his disciples took for “the head of the universe and the head of all existence... the completion of all completions” (ch. 1). And in the later books the narrator simply calls him by it, as his speaker tag, seven times: “**And the First Mystery continued again in the discourse and said unto his disciples**.” The D&C's middle kingdom is defined by exactly that person: “the presence of the **Son**, but not of the fulness of the Father.” An allotment defined by the presence of the Son; an allotment that is the space of the Son.

And notice the shape of the Son's title itself: *the First Mystery, which is the last mystery* — first and last in one person. The Doctrine and Covenants opens its sections with the same signature,

in the same voice: “**I am Alpha and Omega, Christ the Lord; yea, even I am he, the beginning and the end**, the Redeemer of the world” (D&C 19:1). In both books, the Son’s title holds both ends at once.

**The third allotment is a position.** In its name there is no divine person at all — only a location: “the **first space from without**.” Position-names are native to the book — Jesus teaches “both from within without and from without within” (ch. 6), and what is first counted from one direction is last counted from the other. Still an inheritance, still glory, still kings in the Light-kingdom (entry 3) — but its label is outside-ness itself. And the D&C draws the same kingdom the same way, down to a mirrored sentence: the celestial “dwell in the presence of God and his Christ,” while for the telestial, “where God and Christ dwell they cannot come” — presence affirmed at the top, presence negated at the bottom, in the same words. Even what the telestial *do* receive arrives from beyond their own borders: “not of his fulness... but of the Holy Spirit **through the ministration** of the terrestrial; and the terrestrial through the ministration of the celestial,” and by “the **administering of angels**” (D&C 76:86–88). One book describes a kingdom defined by distance, receiving everything from without; in the other, that allotment is “the first space from without.”

And Jesus describes those of the 3 allotments of the Light-kingdom again in chapter 101 of Pistis Sophia. It aligns very well with those who will inherit the three kingdoms of glory:

“Now, therefore, **blessed** is he who hath found the [words of the] mysteries [**of the first space**] which is from without; and **he is a god** who hath found these words of the **mysteries of the second space**, which is in the midst; and he is **a saviour and an uncontainable** who hath found the words of the **mysteries of the third space**, which is within, and he is more excellent than the universe... [and he who hath found the words of the Limbs] **is the first in truth and like unto him** [the Ineffable].”

*Pistis Sophia ch. 101*

*(Note: The counting of spaces in the above quote is reversed from previous iterations in this entry and others because they are counted from “without” instead of “within.” Making the first space from within, the third space from without. And the third space from within, the first space from without. Jesus flips the counting of these throughout the book sometimes from “without” to “within. They are still the same.)*

## Conclusion

God’s fulness at the top, the Son in the middle, distance at the bottom — one book carries it in descriptions of nearness, the other carries it in the names of the spaces themselves. And in both, the Son’s title is the same signature: the First which is the last; the Alpha and the Omega, the beginning and the end.

## 5. Every Kingdom Has a Law, Every Region Has a Mystery

**Parallel summary:** Both books teach that every kingdom has its own governing order. The Doctrine and Covenants calls it the law of the kingdom. Pistis Sophia calls it the mystery of the region. A person must receive and live according to that law or mystery, which purifies and

*perfects the person until they can abide its glory. The kingdom finally inherited is the kingdom belonging to the order the soul received and became capable of living.*

## **The parallel**

The whole parallel can be stated simply:

**Every kingdom has a governing order.**

The Doctrine and Covenants calls that order its **law**.

Pistis Sophia calls it the **mystery** of the kingdom and region.

The law or mystery **purifies and perfects** those who continue in it. Those who **cannot abide that order cannot abide its glory**.

The soul finally inherits the **kingdom of the mystery/law** it received and learned to live.

Both books teach that every kingdom has a governing order. The Doctrine and Covenants calls it the **law** of the kingdom. Pistis Sophia calls it the **mystery** belonging to the kingdom and its region.

The Doctrine and Covenants says:

“And unto every kingdom is given a law; and unto every law there are certain bounds also and conditions.”  
*D&C 88:38*

Pistis Sophia likewise speaks of:

“All mysteries and all their regions.”

**The mystery belongs to a particular region and kingdom.** After passing through the intervening regions, the soul arrives at the kingdom belonging to the mystery it received:

“And those of the whole region of the **space of that Ineffable** give no answers in that region, nor give they apologies, nor give they tokens, for they are without tokens and they have no receivers, but they pass through all the regions, until they come to the region of **the kingdom of the mystery** which they have received.”  
*Pistis Sophia, ch. 98*

The relationship is direct. **Every kingdom has a law. Every mystery has a kingdom and region.**

Both books then say that a being must continue in that governing order to remain in its corresponding kingdom.

The Doctrine and Covenants states:

“For he who is not able to **abide the law of a celestial kingdom** cannot abide a celestial glory. And he who cannot **abide the law of a terrestrial kingdom** cannot abide a terrestrial glory. And he who **cannot abide the law of a telestial kingdom** cannot abide a telestial

glory; therefore he is not meet for a kingdom of glory. **Therefore he must abide a kingdom which is not a kingdom of glory.**

*D&C 88:22-24*

Pistis Sophia gives the same rule through mysteries:

**“Every one will go to the region up to which he hath received mysteries.”**

*Pistis Sophia, ch. 97*

But the mystery must not merely be received once. It **must be abided in**:

**“All men who shall receive the mysteries of the Ineffable and moreover the mysteries of the First Mystery, sin every time through the compulsion of the Fate, and if they, when they are still in life, turn and repent and abide in any of their mysteries, it will be forgiven them at every time...All men who shall receive the mysteries, if they knew the time when they come out of the body, would watch themselves and not sin, in order that they may inherit the Light-kingdom for ever.”**

*Pistis Sophia, ch. 120*

The failure is described just as plainly:

**“He hath received the gift of the First Mystery and hath not abided in it.”**

*Pistis Sophia, ch. 119*

The two statements translate each other:

**Abide the law of a kingdom, and you can inherit that kingdom of glory.**

**Abide in the mystery received, and you can inherit the kingdom of that mystery.**

This order **governs more than human morality**. The Doctrine and Covenants uses the earth itself as an example:

**“The earth abideth the law of a celestial kingdom, for it filleth the measure of its creation, and transgresseth not the law.”**

*D&C 88:25*

The earth abides its law by fulfilling the measure and purpose assigned to it.

Pistis Sophia describes the inhabitants of the heavenly regions in the same way. They remain in their appointed orders and continue performing the work assigned to those orders:

**“...Every one abideth in the region of the order into which he hath been set from the beginning on, until the universe shall be raised up. And every one of them accomplisheth his economy to which he hath been set.”**

*Pistis Sophia, ch. 86*

**Their place, mystery, and work belong together.** They abide in a region by continuing to accomplish the economy of that region.

Sophia's fall shows the same principle from the opposite direction. While seeking the higher Light, she ceased performing the mystery of her current region:

“...And moreover **she had ceased to perform their mystery**, and lamented continuously and sought after the light which she had seen. **And the rulers who abide, or persist, in performing the mystery, hated her**, and all the guards who are at the gates of the æons, hated her also.”

*Pistis Sophia, ch. 30*

And elsewhere in ch. 30:

“But she **ceased to perform the mystery of the thirteenth æon...**”

The rulers who remained in that regional order are described as those who:

“**Abide, or persist, in performing the mystery.**”

**To abide in a mystery is therefore not merely to possess its name. It is to persist in the order and activity belonging to it.**

Both books also say that this governing order transforms whatever continues within it.

The Doctrine and Covenants says:

“**That which is governed by law is also preserved by law and perfected and sanctified by the same.**”

*D&C 88:34*

Pistis Sophia gives the mysteries the same active role:

“until ye found all **the mysteries of the kingdom of the Light, which have purified you and made you into refined light, exceedingly purified**, and ye have become purified light...Ye are to seek after **the mysteries of the Light, which purify the body of matter** and make it into refined light exceedingly purified...else would **no soul of the total race of men have been saved**, and they **would not be able to inherit the kingdom of the Light, if I had not brought unto them the purifying mysteries.**”

*Pistis Sophia, ch. 100*

Jesus tells the disciples to continue until they are:

“**Perfected in all mysteries**”

and become:

“**The perfected in every fulness.**”

*Pistis Sophia, ch. 108*

**The law preserves, perfects, and sanctifies.**

**The mystery purifies its receiver** into refined light and **perfects the receiver in its fulness**.

In both books, the governing order does not merely decide who may enter the kingdom. It perfects a person according to the law/mystery of that kingdom.

That is why sin affects inheritance.

The Doctrine and Covenants says:

**“That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, nor judgment. Therefore, they must remain filthy still.”**

*D&C 88:35*

Pistis Sophia repeatedly says that **recipients must do what is worthy of the mysteries they received**. Its warning to those recipients is:

**“Now, therefore, herald ye unto all men who shall receive mysteries in the Light, and speak unto them, saying: Keep watch over yourselves and sin not, lest ye heap evil on evil and go out of the body without having repented and become strangers to the Light-kingdom for ever.”**

*Pistis Sophia, ch. 121*

**Sinning is acting outside the order of the mystery/law**. Repentance returns the person to it:

**“Turn and repent and abide in any of their mysteries.”**

*Pistis Sophia, ch. 121*

The final failure is not merely that someone stumbled after receiving a mystery/law. It is that **the person left the body without repentance** and had **“not abided in it.”**

Note: I want to state that there are many other parallels regarding the law/mystery and the inheritance of both books. But not all of them will be listed in this entry or even this entire document to preserve continuity and mainly showcase the paralleling structures of both books.

## Breakdown

The Doctrine and Covenants calls the governing order of a kingdom its **law**. Pistis Sophia calls the governing order of a region its **mystery**. Pistis Sophia has **3 major mysteries** that are taught from chapter 1 through the end of the book, corresponding with the 3 laws of the 3 kingdoms of glory in D&C. **Both books** also associate “He who hath faith in a prophet, will receive a prophet’s reward, and he who hath faith in a righteous man will receive a righteous man’s reward” with those who will abide by lesser mysteries/laws and inherit a lesser kingdom accordingly. (**Pistis Sophia ch. 97 and D&C 76:99-101**)

Those are not merely two words being placed beside one another. They perform the same work inside the two books.

The law or mystery belongs to a kingdom.

It has bounds and conditions.

Its inhabitants live and operate according to it.

It determines what glory they can abide.

It purifies and perfects those who continue in it.

Any sin a person chooses to abide in means they can't abide the kingdom of the mystery/law.

Law in the Doctrine and Covenants **does not mean only a list of moral commandments**. The earth itself is given as an example:

“The earth abideth the law of a celestial kingdom, **for it filleth the measure of its creation**, and transgresseth not the law.”

D&C 88:25

The earth abides celestial law by fulfilling the order and purpose of its creation. The law is the pattern according to which it exists and operates. The same revelation says that **even a kingdom which is not a kingdom of glory has a law in which its inhabitants must abide**. Every kingdom has its own bounds and conditions, whether that kingdom possesses celestial glory, a lesser glory, or no glory at all.

Pistis Sophia describes the same kind of order. Its aeons, regions, Treasury of the Light, region of the Midst, the Right, and the Inheritance all have their mysteries, ranks, officers, and appointed work. **Those already placed within these regions abide in their orders and “accomplish” the economy assigned to them.**

**Their mystery is the working order of their region.**

This does not mean every region is equally righteous. **The tyrant rulers perform the functions belonging to their aeons** while also using their agency to retain light, interfere with souls, and prolong their dominion. Their kingdoms still have mysteries and operating laws, just as the Doctrine and Covenants describes laws and bounds belonging even to kingdoms outside saving glory.

**The spiritual beings and human souls do not enter a kingdom's order in exactly the same way.**

Pistis Sophia says that spiritual beings **purified themselves “by necessity according to the economy of the One and Only, the Ineffable.”** They fulfill the order into which they were placed.

Humans, however, must struggle, seek, renounce the lower world, receive the mysteries/laws, and become purified through them. They are not merely placed into a finished nature. **They must willingly become capable of a higher one.**

That is why the book continually says that people must do what is **worthy of the mystery** they received.

**The mystery is the governing order by which the soul is purified and perfected.** Pistis Sophia says that the mysteries of the Light “have purified you and made you into refined light,” and that their recipients may be “perfected in all mysteries.” The receiver must then do what is worthy of the mystery and abide in it.

The Doctrine and Covenants gives the same process: **whatever is governed by law is “preserved by law and perfected and sanctified by the same.”** In both books, the law/mystery transforms. Those who abide in it are purified and perfected by it, and they will abide the corresponding glory and inherit its kingdom.

That stays inside the books’ own sequence:

**governed by law → preserved, perfected, sanctified**

**receive the mystery → purified into refined light → perfected in the mysteries**

**abide the law or mystery → inherit its kingdom and abide its glory**

The law or mystery does not merely inspect the person at the gate. It prepares the person to abide what lies beyond it.

**This also explains the repeated command not to sin.**

Sin is not abiding in the mystery/law received. But it does not mean that one failure instantly destroys the soul’s inheritance.

Pistis Sophia openly says that people who have received the highest mysteries may still sin, but if they **turn, repent, and again abide in their mysteries, they are forgiven.** The person has acted outside the mystery, but repentance returns the person to it. Repentance in D&C is also equally important for the same reasons in Pistis Sophia.

The division is therefore not between people who have stumbled and people who have not.

**It is between those who repent return to the mystery/law and those who cease living according to it and never repent.**

That is why chapter 119 does not condemn the man merely because he sinned after receiving the First Mystery. His final condition is that he received the gift and **“hath not abided in it.”** Chapter 120 gives the other side: the person **turns, repents, and abides again.**

Sophia’s fall shows the same structure working inside the story.

While she remains in the thirteenth aeon, she participates in its mystery. When she turns toward the higher Light, she:

**“Ceased to perform their mystery.”**

The rulers are described as those who:

**“Abide, or persist, in performing the mystery.”**

The wording explains the activity hidden inside the word *abide*. To abide is to persist in the order of the region.

Pistis Sophia's fall is more complicated than simply refusing one regional

duty. She seeks the true higher Light, descends outside the proper order and outside protocol, mistakes counterfeit light for the real Light, and is attacked by Self-willed and his powers. But the results reveal the law governing the universe.

She stops performing the mystery of her region.

**Her light-powers are taken.**

**She forgets the mystery she persisted in previously**

She becomes **unable to return to her former region.**

She fears the emanations that took her light-power **will be able to ascend to the thirteenth aeon.**

She fears they will be reckoned with those who **purify themselves and repent**, and in turn **receive mysteries of the Light.**

She wants those who wronged her to **lose their light-power so they are no longer able to abide in their region.**

Her light and knowledge of her mystery cease together because they are parts of one condition. When the light and mystery are restored, her capacity to rise is restored with them. Her story shows sin and not abiding the mystery/law is reason to not be able to abide in a region/kingdom. The wrongdoings of others spiritual beings prompted Pistis Sophia to pray for their light to be taken away so they can't abide in their region/kingdom. To abide in a kingdom/region, you must abide the mystery/law of that kingdom/region, and have the glory/light of that kingdom/region. **The entire book of Pistis Sophia** shows various regions/kingdoms abiding according to their mystery/law, and details the **3 major mysteries humans need to abide the 3 kingdoms of glory. The mysteries of the first space, second space, and third space.**

The Doctrine and Covenants states that mechanism in a single chain:

A kingdom has a law.

The law preserves and sanctifies those governed by it.

The person who cannot abide the law cannot abide the glory.

Those that abide the law are **quickened to the glory of that kingdom.** Pistis Sophia unfolds the same chain across its whole universe:

A region has a mystery.

The mystery purifies its receiver into refined and purified light.

A receiver that abides in sin cannot receive an inheritance.

The receiver must abide in their mystery and do what is worthy of it.

The soul finally reaches “the region of the kingdom of the mystery” received.

### How this fits the universe

Entry 2 established that kingdoms fill all space. There are many kingdoms and each has a law. Entry 3 showed that the saints are gathered into three allotments of the Light-kingdom, the three kingdoms of glory.

This entry explains what governs those kingdoms and what makes a soul belong in one rather than another.

Every kingdom has an order. The Doctrine and Covenants calls it the law of the kingdom. *Pistis Sophia* calls it the mystery of the region. The receiver must abide that law or mystery and do what is worthy of it. Through that order the soul is preserved, purified, perfected, and prepared for its inheritance. When the receiver sins, repentance returns the soul to the mystery; when the receiver abides in sin without repentance, the corresponding kingdom can no longer be inherited.

## 6. You Inherit What You Received

**Parallel summary:** *Both books turn a saying of Jesus into a law of inheritance: the tier of what you receive in this life fixes the tier you inherit forever. A prophet's reward is real, glorious — and bounded. Nominal religion inherits the lowest kingdom.*

### The parallel

Jesus has a saying in Matthew:

“He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.” *Matthew 10:41*

The saying names different rewards, but never explains what those rewards are or what the saying means. *Pistis Sophia* quotes the saying back and explains it as heavenly placement:

“On this account I have said unto you aforetime: He who hath faith in a prophet, will receive a prophet's reward, and he who hath faith in a righteous man will receive a righteous man's reward — that is: Every one will go to the region up to which he hath received mysteries. **He who receiveth a lesser mystery, will inherit the lesser mystery, and he who receiveth a higher mystery, will inherit the higher regions.**”

*Pistis Sophia, ch. 97*

And the Doctrine and Covenants explains placement in the same manner. **Followers of prophets and righteous men are placed in the telestial kingdom, the lowest of its three kingdoms of glory:**

“For these are they who are of Paul, and of Apollos, and of Cephas. **These are they who say they are some of one and some of another**—some of Christ and some of John, and some of Moses, and some of Elias, and some of Esaias, and some of Isaiah, and some of Enoch; but received not the gospel, neither the testimony of Jesus, neither the prophets, neither the everlasting covenant.”

D&C 76:99–101

In like manner, the **terrestrial kingdom** is also those who were not

“**valiant**” in the testimony of Jesus Christ. And the **celestial kingdom** are those who received the testimony of Jesus and did things “**according to the commandment which he has given.**”

### Breakdown

The level of the thing you receive fixes the level of your inheritance — a prophet’s reward is a real reward, at a prophet’s tier, and no higher. Pistis Sophia states it as the general law: “**Every one will go to the region up to which he hath received mysteries.**”

And D&C 76 runs that law through all three kingdoms of glory — each tier defined by what its inhabitants received, and how. The celestial: “they who **received the testimony of Jesus**, and believed on his name and were baptized... according to the commandment which he has given” (76:51). The terrestrial: they who received it, but were “**not valiant** in the testimony of Jesus; wherefore, they obtain not the crown” (76:79). The telestial: “they who **received not** the gospel of Christ, neither the testimony of Jesus” (76:82). Received fully, received weakly, received not at all — three grades of reception, three kingdoms of glory.

Then D&C 76 takes the law one step further. Paul had written: “every one of you saith, I am of Paul; and I of Apollos; and I of Cephas” (1 Corinthians 1:12) — a complaint about factions. The vision of the kingdoms turns Paul’s list into the census of the lowest heaven: they who are “of Paul, and of Apollos, and of Cephas... some of Christ and some of John, and some of Moses... but received not the gospel.” People whose religion deviated from the gospel of Jesus — even if its by a true prophet, even Moses, even Enoch, even the name of Christ held as a label, or even just “**some of one and some of another**” — **inherit the lowest kingdom**. That is Matthew 10:41 executed as a law of cause and effect, with Pistis Sophia supplying the missing middle: “He who receiveth a lesser mystery will inherit the lesser mystery, and he who receiveth a higher mystery will inherit the higher regions.” **A person may claim Christ’s name without receiving Christ’s testimony**. The label does not determine the inheritance. What was actually received does.

### Conclusion

Entry 3 introduced the three kingdoms of glory/three allotments of light. Entry 5 showed you have to abide the law/mystery of a kingdom in order to inherit that kingdom. Entry 6 shows

that Christians that are “some of one and some of another” but didn’t receive the gospel of Jesus will inherit a lesser kingdom. Following Jesus in name alone leads to inheriting the lesser kingdom. Only by receiving the testimony of Jesus Christ and following his commandments given is one able to inherit the celestial kingdom.

## 7. You Can Go Down, But Never Up — and Why

**Parallel summary:** *Parallel summary: Both books teach that souls remain within the glory they received. They may possess authority over orders below them, and higher beings may descend to minister, but no one permanently enters a glory greater than the one that person can abide. With temporary quickening as the single exception.*

### The parallel

“And every one will abide in his region in the light of my kingdom, **and every one will have power over the orders which are below him, but he will not have the power to go to the orders which are above him**; but he will abide in the region of the Inheritance of the Light of my kingdom.”

*Pistis Sophia, ch. 97*

“And they shall be servants of the Most High; but where God and Christ dwell **they cannot come, worlds without end.**”

*D&C 76:112*

### Breakdown

Both books describe an ordered hierarchy with one-way limits.

A soul can exercise authority beneath its inherited order. Higher beings can descend and minister to lower ones. But a lower being cannot simply cross upward and make a higher glory its permanent home.

**“For he who is not able to abide the law of a celestial kingdom cannot abide a celestial glory. And he who cannot abide the law of a terrestrial kingdom cannot abide a terrestrial glory. And he who cannot abide the law of a telestial kingdom cannot abide a telestial glory.”**

*D&C 88:22-24*

You cannot abide a glory greater than what you are. D&C 131:4 applies the ceiling even inside the highest kingdom: “that is the end of his kingdom; he cannot have an increase.”

And the downward half of the rule is real traffic, not merely rank. The Doctrine and Covenants chains the kingdoms together by ministration — each kingdom administered from the one above it:

“These are they who receive not of his fulness in the eternal world, but of the Holy Spirit through the ministration of the terrestrial; **And the terrestrial through the ministration of the celestial.** And also the telestial receive it of the administering of angels who are

appointed to minister for them, or who are appointed to be ministering spirits for them; for they shall be heirs of salvation.”

D&C 76:86-88

And in Pistis Sophia, descending to the lower regions is the standing assignment of the two highest officers — scheduled, routine, and round-trip:

“These two alone are the great Lights, and their ordinance is that they **down go to the rulers and purify them...** when the cipher and the time of their ordinance cometh, that they go down to the rulers and oppress and constrain them, carrying away the purification from the rulers. But straightway when they shall cease from the oppressing and constraining and **return to the regions of the Treasury of the Light...**”

*Pistis Sophia, ch. 139 (condensed)*

And D&C sheds light on a single exception — temporary quickening, a loan of capacity. D&C 67:11: no man can abide God’s presence “**except quickened by the Spirit of God.**” Visits across the barrier happen only by quickening.

## Conclusion

Downward authority, no upward passage, and one mechanism for temporary visits — quickening. Permanent residence, in both books, is fixed at exactly the degree received. Souls receive help from orders above them and exercise authority within the range beneath them.

## 8. Degrees of Glory — Kingdoms Measured in Light

**Parallel summary:** Both books grade the heavens in Paul’s currency — sun, moon, and stars — and both insist even the lowest tier is beyond mortal comprehension. Pistis Sophia adds the view from above each level: each glorious level counts as varying degrees of darkness and light, and a speck of dust from the level above it.

### The parallel

Paul left behind two verses that have rarely been used:

“There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead.”

1 Corinthians 15:41-42

The Doctrine and Covenants builds them into a cosmology of three kingdoms:

“And the glory of the celestial is one, even as the glory of the sun is one. And the glory of the terrestrial is one, even as the glory of the moon is one. And the glory of the telestial is one, even as the glory of the stars is one; for as one star differs from another star in glory, even so differs one from another in glory in the telestial world.”

D&C 76:96-98

And Pistis Sophia builds the same tiered heavens — then takes you up the ladder and describes the view, calibrated in the same earthly light:

“And if I lead you into the region of those of the Right, then will ye see the glory in which they are; the region of those of the Midst will count for you as the night which is in the world of men. And if ye look at the Midst, it will have for you the condition of a speck of dust because of the great distance the region of those of the Right is considerably distant from it.”

*Pistis Sophia, ch. 84*

## Breakdown

These verses have remained largely outside mainstream teaching, which holds to one heaven and one hell. The Doctrine and Covenants makes them architecture: a celestial kingdom whose glory is as the sun; a terrestrial as the moon; a telestial as the stars — but even the bottom tier “surpasses all understanding.”

Pistis Sophia does something no other text does: in chapter 84, Jesus tells his disciples what each level will look like once they stand above it. One formula, repeated at every rung — each heaven, seen from the level above it, counts as a speck of dust because of the great distance, and as the darkness of darkensses. Only the highest regions receive brighter comparisons: still a speck of dust because of the great distance from the level above, but now counted as the night in the world of men, then as the light at mid-day when the sun is not out. And the light of the sun is spent on one region alone — the Treasury of the Light, seen from the region of the Inheritance, the Light- kingdom:

“And if I lead you into the region of those who have received the inheritances and have received the mysteries of the Light, and ye see the glory of the Light in which they are, then the Light-land will count for you as the light of the sun which is in the world of men. And if ye look upon the Light-land, then will it count for you as a speck of dust because of the great distance the Light-land is distant from it.”

*Pistis Sophia, ch. 84*

Even the Treasury of the Light itself — the storehouse of heaven — is a speck of dust from the region of the Inheritance. Sun, moon, stars; night, midday, sunlight: the calibration instrument in both books is earthly light, the exact instrument Paul reached for.

One more alignment, at the level of the whole map. Chapter 99 closes its ranking of the saved with a count: “These are the three allotments of the Light-kingdom” — three graded divisions inside the realm of the saved, each internally graded further, every soul in all three “kings in the light of my kingdom.” Now the D&C: three kingdoms *of glory* — and the count is of glory, not of the cosmos, because 88:24 adds a fourth category outright: he who cannot abide any of the three “is not meet for a kingdom of glory. Therefore he must abide a kingdom which is not a kingdom of glory.” And even the lowest of the three grants rulership: the telestial receive, each man, “his own dominion, in the mansions which are prepared” (D&C 76:111). Three graded

allotments of glory, dominion at every tier, set inside a larger many-kingdom cosmos with non-glory kingdoms outside — the same map, drawn twice.

## Conclusion

Two books measuring the same tiered heavens with the same instrument, both insisting that the lowest tier would blind a mortal, and both grading glory not as an absolute but as a ratio — each level defined by what it outshines.

## 9. The Door Shuts When the Number Is Full

**Parallel summary:** *When the number of perfect souls completes, the door of the ten virgins shuts — as a real, scheduled event, in the Lord's own voice.*

### The parallel

Pistis Sophia: when the **number of perfect souls is complete**, the gates of the Light are shut — and latecomers who arrive pleading the mysteries they once received are answered from **the parable of the ten virgins** itself:

“Those souls then will knock at the gates of the Light, saying: Lord, open unto us! And I will answer unto them: I know you not, whence ye are. And they will say unto me: We have received of thy mysteries and fulfilled thy whole teaching and thou hast taught us on the high ways. And I will answer and say unto them: **I know you not, who ye are, ye who are doers of iniquity and of evil even unto now. Wherefor go into the outer darkness.** And from that hour they will go into the outer darkness, there where is howling and grinding of teeth.”

*Pistis Sophia, ch. 125*

And the Doctrine and Covenants announces, in the Lord's own voice, that the parable is not an illustration but a scheduled event:

“And at that day, when I shall come in my glory, shall the parable be fulfilled which I spake concerning the ten virgins.”

*D&C 45:56*

And the rejection at the shut door is spoken in the Lord's own voice — the same voice that named the last death:

“And the righteous shall be gathered on my right hand unto eternal life; and the wicked on my left hand will I be ashamed to own before the Father; wherefore I will say unto them — **Depart from me, ye cursed.**”

*D&C 29:27-28*

“...wherein he became spiritually dead, which is the first death, even that same death which is the last death, which is spiritual, which shall be pronounced upon the wicked when I shall say: Depart, ye cursed.”

*D&C 29:41*

## Breakdown

The parable of the ten virgins ends with a door and four words: the foolish virgins return too late, knock, and hear: “Verily I say unto you, I know you not” (Matthew 25:12). A parable about watchfulness — so it has always been read. And in Revelation there’s a note: the martyred souls under the altar are told to rest “until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled” (Revelation 6:11). Heaven, waiting on a count.

Pistis Sophia welds the two into one event — the count completes, the door shuts, and the parable’s exact words are spoken at the gates. And the rejection in the Doctrine and Covenants is spoken in the same voice: “and the wicked on my left hand will I be ashamed to own before the Father; wherefore I will say unto them — Depart from me, ye cursed” (D&C 29:27- 28). Behind both books stands the same startling idea: the end is not a date but a quota. The count of entry 16 — the number whose completion the rulers are desperately delaying — is the same number whose completion shuts the door.

## Conclusion

The parable was never only about staying awake. It was about arriving before the census closes — and both books say so. The number also connects this entry to the adversary’s entire strategy stated later in this paper. The rulers seek to delay perfection of souls because the completion of the number ends in the destruction of their kingdoms. Every perfected soul moves the universe closer to the closing of the gates.

## 10. A Thousand Years of the King — and the Perfected Souls

**Parallel summary:** Both books announce, in the Lord’s own first-person voice, a thousand-year reign of Christ as King over the gathered.

### The parallel

“A day of the Light is a thousand years in the world... I shall, therefore, pass **a thousand years of the Light being king in the midst of the last Helper**, and being king over all the emanations of the Light and over the whole number of the perfect souls who have received the mysteries of the Light.”

*Pistis Sophia, ch. 99*

“For I will reveal myself from heaven with power and great glory, with all the hosts thereof, and **dwelt in righteousness with men on earth a thousand years**, and the wicked shall not stand.”

*D&C 29:11*

## Breakdown

Revelation says: “they lived and reigned with Christ a thousand years” (Revelation 20:4), and according to these books it isn’t a figure of speech. Both of these books state it literally — and in both, it is Jesus himself explaining the length of his reign: “I shall pass a thousand years of the Light being king”; “I will... dwell in righteousness with men on earth a thousand years.” He

reigns over the gathered — “the whole number of the perfect souls,” the completed census of entry 9. And both books keep the clock of 2 Peter 3:8 — “one day is with the Lord as a thousand years” — with Pistis Sophia stating the conversion outright: “A day of the Light is a thousand years in the world, so that thirty-six-myrads of years and a half-myrad of years of the world are a single year of the Light.” (ch. 99)

## Conclusion

A thousand-year reign of Christ over the gathered, announced in the first person in both books — Revelation’s number and Peter’s clock, taken at their word twice.

## 11. The Day All of It Will Be Explained

**Parallel summary:** Both books promise a scheduled final disclosure — and issue matching syllabi: gods, thrones, dominions, powers, the bounds and revolutions of the heavens, all reserved to the end.

### The parallel

“Yea, verily I say unto you, **in that day when the Lord shall come, he shall reveal all things — Things which have passed, and hidden things** which no man knew, things of the earth, by which it was made, and the purpose and the end thereof— Things most precious, things that are above, and things that are beneath, things that are in the earth, and upon the earth, and in heaven.”

*D&C 101:32-34*

“**Of all these then will I speak unto you at the expansion of the universe**--in a word, all those whom I have spoken of unto you: **those who will arise and those who will come**, those who emanate, and those who come forth, and those who are without over them, and those who are implanted in them, those who will contain the region of the First Mystery and those who are in the space of the Ineffable--of these will I speak unto you, because I will reveal them unto you, and I will speak of them unto you according to every region and according to every order, at the expansion of the universe. And I will reveal unto you all their mysteries which rule over them all, and their Pro-thrice-spirituals and their Super-thrice-spirituals which rule over their mysteries and their orders.”

*Pistis Sophia, ch. 96*

### Breakdown

“**There is nothing covered, that shall not be revealed; and hid, that shall not be known**” (**Matthew 10:26**) — one line, no schedule, no syllabus. Both books turn it into both. In Pistis Sophia, Jesus says many times that he will explain things “at the expansion of the universe,” always deferring the deepest answers to one appointed session. And the very long and detailed list in Pistis Sophia, chapters 91-96 — “**that mystery knoweth why the darkness hath arisen and why the light... why the rulers... why the gods...**” running through more than a hundred paired items — reads as the table of contents of that promised session. Now hear the Doctrine and Covenants issue the same promissory note, with an itemized syllabus that matches:

**“A time to come in the which nothing shall be withheld, whether there be one God or many gods, they shall be manifest. All thrones and dominions, principalities and powers, shall be revealed... if there be bounds set to the heavens or to the seas, or to the dry land, or to the sun, moon, or stars — all the times of their revolutions... and all their glories, laws, and set times, shall be revealed in the days of the dispensation of the fulness of times — according to that which was ordained in the midst of the Council of the Eternal God of all other gods before this world was, that should be reserved unto the finishing and the end thereof...”**

*D&C 121:28-32 (condensed)*

Line the syllabi up. “One God or many gods, they shall be manifest” — Pistis Sophia’s “why the lords and why the gods,” and the trial of the gods at the wise fire. “All thrones and dominions, principalities and powers” — Pistis Sophia’s full roster of rulers, servitors, decans, angels, archangels, lords, and gods. “Bounds set to the heavens... all the times of their revolutions... set times” — the circuits, courses, and appointed cipher-times that fill Pistis Sophia’s cosmology. And the same scheduling clause seals both: reserved unto the end — by pre-mortal ordination in one book, by the Saviour’s explicit deferral in the other.

## Conclusion

Two books promising the same dispensation of information, on the same syllabus, at the same appointed hour.

## III. The Cosmos and Its Personnel

*The map has staff. A sun that is a station, gates that check credentials, a named officer collecting light, a treasury under audit, an adversary with a retention strategy, and prophets who never spoke on their own account.*

### 12. The Sun You See Is Not the Sun

**Parallel summary:** Both books claim, with no biblical verse behind them, that the visible sun is divine light.

#### The parallel

The Doctrine and Covenants, describing the light of Christ:

**“Which truth shineth. This is the light of Christ. As also he is in the sun, and the light of the sun, and the power thereof by which it was made.”**

*D&C 88:7*

Pistis Sophia says the sun you see is a filtered remnant of the real thing:

**“For the light of the sun in its shape in truth is not in this world, for its light pierceth through many veils and regions.”**

*Pistis Sophia, ch. 84*

## Breakdown

This claim has no scriptural source at all — no seed verse, no psalm, nothing to grow from. The sunlight falling on your hands, both books say, is divine light: Christ's light powering the sun in one book, the true light piercing through many veils from the region of the Virgin of Light to reach this world in the other, but Pistis Sophia doesn't say exactly what this light is or how it was made, only the region it comes from.

## Conclusion

A claim with no biblical parent, made twice, by two books that never met. Two witnesses independently volunteer a similar unprompted detail.

## 13. The Guarded Heavens and the Name That Opens Them

**Parallel summary:** *Both books independently claim the heavens are staffed — appointed gatekeepers examine credentials at every gate — and both read Revelation 2:17's secret new name as the passkey of ascent.*

### The parallel

The Doctrine and Covenants, explaining why unauthorized covenants die at the veil:

“...it cannot be received there, **because the angels and the gods are appointed there, by whom they cannot pass**; they cannot, therefore, inherit my glory; for my house is a house of order, saith the Lord God.”

*D&C 132:18*

And Pistis Sophia talks about the gates souls have to pass through many times throughout the book. Some souls are required to give apologies and tokens and some do not depending on the mystery received:

**“But it will pass through all the regions of the rulers and all the regions of the emanations of the Light, and it will not give answers in any region, nor giveth it any apologies, nor giveth it any tokens..”**

*Pistis Sophia ch. 96*

And Pistis Sophia, on the single credential that no checkpoint in the cosmos can stop:

“There is no name which is more excellent than them all, the name in which are all names and all lights and all powers... **Who then knoweth that name**, if he cometh out of the body of matter, nor smoke nor darkness **nor authority nor ruler of the Fate-sphere nor angel nor archangel nor power can hold down the soul** which knoweth that name; but if it cometh out of the world and sayeth that name to the fire, it is quenched and the darkness withdraweth.”

*Pistis Sophia, ch. 143*

## Breakdown

The heavens are guarded. Appointed beings stand at the boundaries, and what lacks the proper credential does not pass. Pistis Sophia describes the checkpoint system in operation — **every region has “its receivers and its explanations and its apologies,”** and ascending souls are stopped and examined for seals and tokens at each boundary. Except one kind of soul: **the soul carrying the highest mysteries passes every checkpoint “give no answers in that region, nor give they apologies, nor give they tokens.”**

If a secret name that opens the heavens sounds familiar, it is because one verse in Revelation speaks of exactly this:

“To him that overcometh will I give... a white stone, and in the stone **a new name written, which no man knoweth saving he that receiveth it.**”

*Revelation 2:17*

A secret name, known only to its receiver. What is it for? Revelation never says. The Doctrine and Covenants answers directly:

“Then the white stone mentioned in Revelation 2:17, will become a Urim and Thummim to each individual who receives one, **whereby things pertaining to a higher order of kingdoms will be made known**; And a white stone is given to each of those who come into the celestial kingdom, whereon is **a new name written, which no man knoweth save he that receiveth it. The new name is the key word.**”

*D&C 130:10-11*

The white stone is given to each of those who enter the celestial kingdom — the highest kingdom — and the new name written on it is the key word: a credential for passage. Now restate Pistis Sophia’s side and hold them together: the soul that knows **“the name in which are all names and all lights and all powers”** cannot be held down by anything in the cosmos — **“nor smoke nor darkness nor authority nor ruler of the Fate-sphere nor angel nor archangel nor power”** — it speaks the name, the fire is quenched, and the darkness withdraws. One book gives the stone and the name to those entering the highest kingdom and calls the name the key word; the other shows the name in use, opening every gate on the way up. Pistis Sophia even re-reads a Psalm through this architecture: where Psalm 69 curses, “let them not come into thy righteousness,” Sophia’s hymn renders it “let them not ascend to the thirteenth aeon, the region of Righteousness” — heaven’s region of righteousness understood as a guarded place.

## Conclusion

Two books, one sealed in a museum, one dictated on the American frontier, both read Revelation 2:17 the same way: the secret name is the passkey of ascent, deployed in a heaven that checks credentials at every gate.

## 14. Melchizedek: the Priesthood Bears His Name. This Book Shows Why.

**Parallel summary:** *The Doctrine and Covenants* names its highest priesthood — the sealing authority that brings souls to the celestial kingdom — after Melchizedek. *Pistis Sophia* shows Melchisedec himself performing the office: in its pages he personally seals souls and delivers purified light into the Treasury of the Light. One book has the office; the other has the officer.

### The parallel

The Doctrine and Covenants gives its **higher priesthood, the Melchizedek Priesthood** — the authority by which souls enter the celestial kingdom (the highest of the three kingdoms of glory), whose authority has the power of sealing — this lineage:

**“And are priests of the Most High, after the order of Melchizedek, which was after the order of Enoch, which was after the order of the Only Begotten Son.”**

*D&C 76:57*

And the power the order carries is stated just as flatly — **authorized men on earth** are given power to **seal souls unto eternal life**:

**“And of as many as the Father shall bear record, to you shall be given power to seal them up unto eternal life.”**

*D&C 68:12*

And in *Pistis Sophia*, when a soul has finished its ascent — when it has passed every region and given every token — The **cosmic entity Melchisedec** is at the last threshold **in the heavens** and **seals souls unto eternal life**:

**“And Melchisedec, the great Receiver of the Light... sealeth that soul and all the receivers of Melchisedec seal that soul and lead it into the Treasury of the Light. And it giveth the glory and the honour and the laud of the songs of praise and all the seals of all the regions of the Light. And all those of the region of the Treasury of the Light seal it with their seals and it goeth unto the region of the Inheritance.”**

*Pistis Sophia, ch. 112*

Hold the two side by side. In the Doctrine and Covenants, **the Melchizedek priesthood seals the faithful up to eternal life** in the celestial kingdom, the highest kingdom. In *Pistis Sophia*, the cosmic officer Melchisedec seals the souls who have received the mysteries and leads them into the Treasury of the Light. **The Treasury of the Light is the last destination for all souls until the expansion of the universe.** At the expansion of the universe, **they go from the Treasury of the Light into the region of the Inheritance**, the Light-kingdom. The Melchizedek priesthood and the cosmic entity Melchisedec are performing the same function: on earth as it is in heaven.

And this parallel strongly reflects this passage in Doctrine and Covenants and how it may function:

**“And verily, verily, I say unto you, that whatsoever you seal on earth shall be sealed in heaven; and whatsoever you bind on earth, in my name and by my word, saith the Lord, it**

**shall be eternally bound in the heavens;** and whosoever sins you remit on earth shall be remitted eternally in the heavens; and whosoever sins you retain on earth shall be retained in heaven.”

*D&C 132:46*

Throughout Pistis Sophia souls going through regions of the cosmos are checked for seals and signs and these seals and signed are treated accordingly.

## Breakdown

Melchizedek enters the Bible for three verses and leaves it a mystery. He appears from nowhere in Genesis 14 — a priest-king with no introduction — blesses Abraham, receives tithes from him, and vanishes. A thousand years later, one line in the Psalms: **“Thou art a priest for ever after the order of Melchizedek.”** Then the Book of Hebrews says this about him:

“Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.”

*Hebrews 7:3*

No beginning, no end, **a priest continually** — of whom the Bible never records a single ongoing act. What does an eternal priest eternally do? Scripture never says. The Doctrine and Covenants names its higher priesthood after him, the Melchizedek Priesthood — and explains the naming. The order is really “the Holy Priesthood, after the Order of the Son of God,” but “out of respect or reverence to the name of the Supreme Being, to avoid the too frequent repetition of his name,” the ancient church called it after Melchizedek, “because Melchizedek was such a great high priest” (D&C 107:2-4). Pistis Sophia shows in its pages Melchizedek is not a memory from Genesis, he is a priest continually as Hebrews states, sealing souls into the Treasury of the Light, which again, is where souls reside until the expansion of the universe, at which time they go into the Inheritance.

He is called Zorokothora Melchisedec, “the great Receiver of the Light.” His standing assignment: he descends into the regions of the rulers of this cosmos, extracts the light held there, purifies it, and carries it into the Treasury of the Light — where the souls of the saved are gathered until they go on to their Inheritance. The text shows his operation as routine cosmic administration — light gathered from the sun and moon is handed along a custody chain that ends with him:

“The receivers of the sun get it ready and deposit it, until they hand it over to the receivers of Melchisedec, the Light-purifier.”

*Pistis Sophia, ch. 25*

And there is a detail that closes the circle. Ask yourself: what is the one thing the Bible actually shows Melchizedek doing? He receives the tithe — “and he gave him tithes of all” (Genesis 14:20). Hebrews builds its whole argument on that act: “consider how great this man was, unto whom even the patriarch Abraham gave the tenth.” Receiving the consecrated portion is his single recorded function. And in Pistis Sophia, that is precisely his cosmic employment — he collects the light-contribution owed rulers in the heavens, gathering the purified portion and

depositing it in the sealed Treasury of the Lord of Light. The tithe-receiver of Genesis, working at the scale of the cosmos.

One external note, for those who want it: a Dead Sea Scroll found at Qumran — 11QMelchizedek, written around 100 BC — independently portrays Melchizedek as a heavenly being who executes judgment and delivers the righteous. An ancient tradition of a cosmic Melchizedek demonstrably existed, in texts unavailable to Joseph Smith, centuries before Pistis Sophia was written.

## Conclusion

In one book: a priesthood named Melchizedek, whose defining power is sealing, which brings souls to the highest kingdom. In the other: a being named Melchisedec, whose defining act is sealing, who brings souls into the Treasury of the Light and onward toward their inheritance. The office and the officer. The title and the man.

## 15. The Sealed Treasury and the Law of the Withheld Portion

***Parallel summary:** Both books center on a sealed, consecrated “treasury of the Lord” receiving the sacred things under stewardship — and both sentence the steward who withholds his portion to torment until the contribution moves.*

### The parallel

In 1834, the Lord commanded his people to build something with a cosmic specification:

“And ye shall prepare for yourselves a place for a treasury, and consecrate it unto my name. And ye shall appoint one among you to keep the treasury... and there shall be a seal upon the treasury,**and all the sacred things shall be delivered into the treasury...** and this shall be called the sacred treasury of the Lord; **and a seal shall be kept upon it that it may be holy and consecrated unto the Lord.**”

*D&C 104:60-66 (condensed)*

Now look up. Pistis Sophia’s **cosmos is organized around a sealed, consecrated repository called the Treasury of the Light** — gates, guards, and seals at every deposit — into which Melchisedec delivers the **purified light collected from every ruler of the heavens**. Purified souls go to the Treasury of the Light as well, sealed there until the expansion of the universe. The entire cosmos in Pistis Sophia is described by its light or lack of light, only purified light is taken into the treasury, similar to D&C’s wording that says **“All the sacred things shall be delivered into the treasury.”**

### Breakdown

**A sealed, consecrated treasury of the Lord, receiving the sacred things** — under stewardship, because the abundance was never the steward’s: **“I, the Lord, stretched out the heavens, and built the earth, my very handiwork; and all things therein are mine.** And it is my purpose to provide for my saints, for all things are mine.” (D&C 104:14- 15) **“For the earth is full, and there is enough and to spare”** (D&C 104:17).

And for the steward who takes of the abundance and withholds his portion:

**“Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment.”**

*D&C 104:18*

In Pistis Sophia, **the rulers** only ever **hold portions of light in stewardship**, and are required to give up purified light at given intervals. D&C says that all light has come forth from the presence of God, **meaning all light is God's**:

**“Which light proceedeth forth from the presence of God to fill the immensity of space — The light which is in all things, which giveth life to all things, which is the law by which all things are governed, even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things.”**

*D&C 88:12-13*

And the rulers who withhold? Entry 24 will show you their sentence: **the wise fire, “until they give up the last light in them.”** Fire until the withheld portion is surrendered. It is the same fiscal law in two currencies — consecrated surplus flows to the sealed treasury of the Lord; stewards who hoard face torment until the contribution moves. Even the biblical seed is the same picture: the rich man who withheld from the beggar “lift up his eyes” in torment (Luke 16:23). And presiding over the cosmic version of the collection stands Melchisedec — whose namesake's single recorded act in all scripture is **receiving the consecrated tenth**.

## Conclusion

One sealed treasury of the Lord on the frontier, one in the heavens — same seal, same stewardship, same sentence for the withholder, and the same officer receiving the consecrated portion.

The universe contains a gathering place for recovered light and redeemed souls, the Treasury of Light.

Light taken from the lower rulers is purified and brought there. Souls rescued from judgments are brought there. Souls completing their ascent are sealed there before entering their inheritance.

The Treasury of the Light is therefore more than a warehouse. It is the great transfer point between the temporary lower economy and the eternal Light- kingdom.

The earthly sacred treasury shows the same law in miniature: abundance consecrated, portions gathered, seals kept, stewards appointed, and what belongs to the Lord returned to his house.

## 16. The Retention Economy: A Theory of Why the Adversary Holds Souls

**Parallel summary:** Offered as a theory both books arm: the adversary's kingdom runs on held light, souls are held light, and every soul saved advances a doomsday clock the rulers are desperate to delay — which is why heaven shortened the times.

### The parallel

The Doctrine and Covenants states outright what the adversary takes, and what he rebelled for:

“And that wicked one **cometh and taketh away light and truth, through disobedience,** from the children of men.”

D&C 93:39

“...the devil... rebelled against me, saying, Give me thine honor, which is my power.”

D&C 29:36

And Pistis Sophia shows the enemy's side of the ledger. The rulers run on light — when it runs out, their kingdom gets destroyed — and when Melchisedec carries their light away to the Treasury, watch what they do:

“Their power began to cease in them, so that they became exhausted in their power, **and their light**, which was in their region, **ceased and their kingdom was destroyed...** And Melchisedec, the Receiver of the Light, purifieth them, as he doth continually; **he carrieth their light into the Treasury of the Light.** And all the rulers of the æons and the rulers of the Fate and those of the sphere turn to the matter of their refuse; they devour it and **do not let it go and become souls in the world.**”

*Pistis Sophia, ch. 26 (condensed)*

“They devour then their matter, so that they may **not become powerless and exhausted and their power cease in them and their kingdom become destroyed**, but in order that they **may delay and linger** a long time until the completion of the number of the perfect souls.”

*Pistis Sophia, ch. 26*

### Breakdown

What incentive does the adversary have to want souls at all? Neither the Bible or D&C poses that question in so many words — so what follows is a theory. But it is a theory both books arm to the teeth: every verse in it is quoted exactly, and the theory's only work is to connect them. Satan takes light. The war is a power acquisition. Their kingdom ends when a number completes — the number of perfected souls. Every soul saved is a tick of their doomsday clock. So they hoard fuel and they hold inventory — and the text says outright what the inventory is:

“...not allowing souls to be born into the world of mankind, in order that they **might delay in being rulers**, and that the powers which are in their powers, that is the souls, might spend a long time here outside.”

*Pistis Sophia, ch. 27*

**“The powers which are in their powers, that is the souls.”** Souls are used as containers of light. Every soul retained — in the world, in the cycle, in the punishments — extends the regime; **every soul that ascends carries light out of their kingdom and hastens the end.** They even tried the strategy on Christ himself: when Jesus ascended in his glory, the tyrants “began to **fight against the light** of my vesture, desiring to **hold it fast among them, in order to delay in their rulership.**” Grasping at the Lord’s light — to buy time. And the countermeasure is stated:

“I have shortened the times because of my elect; otherwise no soul would have been able to be saved.”

*Pistis Sophia, ch. 27*

“Except those days should be shortened, there should no flesh be saved: but for the elect’s sake those days shall be shortened” (Matthew 24:22). And why is the adversary in such a hurry in the first place? Revelation told us: **“the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time”** (Revelation 12:12). The Doctrine and Covenants shows the other end of the same war: the dead held in prison until an ordained liberation — “the King Immanuel, who hath ordained, before the world was, that which would enable us to redeem them out of their prison; for the prisoners shall go free” (D&C 128:22) — and the Lord announcing, “I will hasten my work in its time.”

Now, to be plain: neither book ever says “this is why the adversary wants souls.” The motive is the theory. But weigh what the theory unifies — light stolen through disobedience; honor equated with power in the rebellion itself; the dead held as captives awaiting liberty; rulers devouring to delay their own destruction; souls named outright as “the powers which are in their powers”; the grasp at the vesture “in order to delay in their rulership”; and a clock both books say heaven deliberately shortened for the elect’s sake.

### **In Pistis Sophia:**

The rulers’ kingdoms depend upon power. Their power depends upon light and upon the souls held within their order.

When Melchisedec removes their light, their power weakens and their kingdoms approach destruction.

They respond by attempting to slow the loss.

They consume their own matter.

They prevent new souls from entering mortal life.

They retain souls as powers within their own powers.

They attempt to seize and hold even Christ’s light.

They interfere with the circuits and schedules that would otherwise carry the system toward completion.

The purpose is repeated openly:

to delay in their rulership;  
to linger until the number of perfect souls is complete.

**The Doctrine and Covenants** does not describe every mechanical step in one passage, but it gives the same components.

### **Satan takes light and truth.**

He rebelled for God's power.

The dead are held as prisoners.

A liberation was ordained before the world. God promises to hasten his work.

### **Conclusion**

The enemy does not merely tempt individuals because evil enjoys company.

The hostile kingdoms are fighting to continue existing.

Souls carry power and light. The rulers preserve their kingdoms by retaining both. Heaven moves in the opposite direction: truth awakens souls, ordinances free them, Melchizedek retrieves them, and the Treasury receives them.

Every saved soul is therefore two victories at once.

A person is redeemed.

A hostile kingdom loses part of its power.

When the perfect number is finally complete, the rulers lose the thing they were delaying, the gates close, and the universe moves toward its final expansion and dissolution.

## **17. The Prophets Never Spoke For Themselves**

**Parallel summary:** *Both books make Christ the author of the Old Testament prophecies, in the first person: "that which I spake by the mouths of my prophets" in one; "thy light-power hath prophesied through David" in the other.*

### **The parallel**

The Doctrine and Covenants, in the Lord's own voice, claiming the Old Testament prophecies as his own speech — not what the prophets spake about him, but what he spake, by their mouths:

"For it shall come to pass, **that which I spake by the mouths of my prophets** shall be fulfilled; for I will consecrate of the riches of those who embrace my gospel among the Gentiles unto the poor of my people who are of the house of Israel."

D&C 42:39

And Pistis Sophia is built on the doctrine — it is the text's single most repeated formula. Here is Mary, rising to interpret the first repentance:

“My Lord, my indweller of light hath ears, and I hear with my light- power, and thy spirit which is with me, hath sobered me. Hearken then that I may speak concerning the repentance which Pistis Sophia hath uttered, speaking of her sin and all that befell her. **Thy light- power hath prophesied thereof aforetime through the prophet David in the sixty-eighth Psalm.**”

*Pistis Sophia, ch. 33*

## Breakdown

Peter wrote one verse with the power to transform how the whole Old Testament is read: the prophets searched “what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ” (1 Peter 1:11). **The Spirit of Christ**, in the prophets, testifying — Christ as the author of the prophecies concerning himself. And the Book of Mormon records the same claim from the Lord, on the night before his birth — the voice of the Lord to the prophet Nephi:

“Lift up your head and be of good cheer; for behold, the time is at hand, and on this night shall the sign be given, and on the morrow come I into the world, to show unto the world that I will fulfil all that which **I have caused to be spoken by the mouth of my holy prophets**. Behold, I come unto my own, to fulfil all things which I have made known unto the children of men from the foundation of the world...”

*3 Nephi 1:13-14 (Book of Mormon)*

The premortal Christ, claiming authorship of the prophets’ words — “I have caused to be spoken by the mouth of my holy prophets” — and dating the making-known to the foundation of the world. Not “David prophesied of thee.” **Thy light-power hath prophesied through David**. Numerous times, as the disciples rise one by one to interpret the Psalms, they frame the authorship the same way — David’s psalms and Solomon’s odes alike are introduced as the light-power of Jesus having prophesied through the prophet — the same claim spoken from the other side of the veil: that which I spake by the mouths of my prophets.

## Conclusion

Two books; one first-person, one liturgical; the same doctrine left folded.

## IV. The Light

*The physics under the map: light as substance, deposited in every soul, stolen by sin, restored by quickening, culminating in a body that comprehends all things — and the two fates of what refuses it.*

### 18. Light Is a Substance

**Parallel summary:** Both books treat light as a real substance — some light is uncreated, indestructible, life-giving — handled like inventory: poured, deposited, stolen, and stored. Light,

*truth, and Spirit are described as the same thing in D&C 84:45, and Pistis Sophia treats light exactly as described — and in both books, light gathers to light.*

### The parallel

The Doctrine and Covenants states:

“There is no such thing as immaterial matter. **All spirit is matter**, but it is more fine or pure, and can only be discerned by purer eyes; we cannot see it; but when our bodies are purified we shall see that it is all matter.”

*D&C 131:7-8*

It then identifies Spirit with light and truth:

“For the word of the Lord is truth, and whatsoever is truth is light, and whatsoever is **light is Spirit**, even the Spirit of Jesus Christ.”

*D&C 84:45*

The chain is direct:

**Truth is light.**

**Light is Spirit.**

**Spirit is refined matter.**

Pistis Sophia never gives that equation in one sentence, but its entire universe operates as though the equation were already known. Light is treated as substance and inventory:

“The receivers of the sun get it ready and deposit it, until they hand it over to the receivers of Melchisedec, the Light-purifier.”

*Pistis Sophia, ch. 25*

In Pistis Sophia, **light is poured, devoured, stolen, deposited, purified, and stored**. Nothing in the entire narrative creates it and nothing destroys it — Much of the book is about where it is and who holds it. Which is precisely what the Doctrine and Covenants says of it, at least about the “light of truth”:

“Intelligence, or the **light of truth, was not created or made**, neither indeed can be.”

*D&C 93:29*

And in both books, light is not merely present in things — it is what keeps them running:

**“The light which is in all things, which giveth life to all things, which is the law by which all things are governed.”**

*D&C 88:13*

Finally, the growth law — **how light accumulates in a person**. The Doctrine and Covenants: “intelligence cleaveth unto intelligence; wisdom receiveth wisdom; truth embraceth truth; virtue loveth virtue; **light cleaveth unto light**” (D&C 88:40). **Everything gathers its own kind.**

Pistis Sophia, chapter 131, gives the identical law as a description of daily life — every component of a person feeding on its like: “**the power draweth into itself from the portion of the power...** and the counterfeiting spirit draweth into itself from the portion of the evil; and the body draweth into itself the matter which senseth not.” You become, substance by substance, what you assimilate. (Another parallel within this entry)

## Conclusion

Both books teach a physics: light is real, uncreated, indestructible, life- giving, and accumulative. Everything else in this section follows from that physics — beginning with the question of where a person’s light comes from in the first place.

Light is the common substance beneath the entire map.

It gives life to kingdoms and bodies.

It carries truth and knowledge.

It determines glory.

It powers heavenly rulers.

It is placed in souls.

It is gathered into the Treasury of the Light. It quickens the dead.

It becomes the inheritance of the saved.

The universe is not merely illuminated by light. It is organized, animated, and ranked by it.

## 19. The Deposit in Every Soul — and the Extra Portion in Some

**Parallel summary:** *Both books teach that Christ personally deposits a portion of light in every soul that comes into the world, whose one function is to pull the soul toward God — and that certain souls are chosen before birth and receive an additional, mission-grade endowment in the womb.*

### The parallel

The Doctrine and Covenants (**Speaking of the Spirit of Jesus Christ**):

“And **the Spirit giveth light to every man that cometh into the world**; and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit. And every one that hearkeneth to the voice of the Spirit cometh unto God, even the Father.”  
D&C 84:46-47

And Pistis Sophia, chapter 131, where Jesus describes how every newborn soul is assembled — and what he himself places inside it:

**“There cometh forth... a portion out of my power... And the portion of that power remaineth within in the soul... to give sense unto the soul, in order that it may seek after the works of the Light of the Height always.”**

*Pistis Sophia, ch. 131*

The purpose of that power is stated elsewhere as well:

**“The inner power stirreth the soul to seek after the region of the Light and the whole godhead.”**

*Pistis Sophia, ch. 111*

## Breakdown

The same deposit. The same donor — Christ personally, in both. The same function: an inner portion of light whose job is to help a soul toward God. One book calls it the light given to every man that cometh into the world; the other calls it the portion of my power placed in every soul to make it seek the Light always. These are not two texts using similar imagery. These are two texts describing one component. Some people also enter the world with a particular calling prepared before birth.

The Doctrine and Covenants gives the doctrine in Joseph Smith’s own voice and canon. First about himself, in an 1842 epistle:

**“...unless I was ordained from before the foundation of the world for some good end, or bad, as you may choose to call it. Judge ye for yourselves.”**

*D&C 127:2*

And the Book of Mormon, published 1830, states the general law — specific men, chosen before birth, for a specific office, on the basis of what they chose before the world:

**“...being called and prepared from the foundation of the world according to the foreknowledge of God, on account of their exceeding faith and good works; in the first place being left to choose good or evil; therefore they having chosen good, and exercising exceedingly great faith, are called with a holy calling...” Alma 13:3**

And Pistis Sophia has Jesus tell the twelve exactly what was done, physically, before their births — hear the whole passage:

**“For this cause have I chosen you verily from the beginning through the First Mystery. Rejoice then and exult, for when I set out for the world, I brought from the beginning with me twelve powers, as I have told you from the beginning, which I have taken from the twelve saviours of the Treasury of the Light, according to the command of the First Mystery. These then I cast into the womb of your mothers, when I came into the world, that is those which are in your bodies to-day. For these powers have been given unto you before the whole world, because ye are they who will save the whole world... For all men who are in the world have gotten their souls out of [the power of] the rulers of the æons. But the power which is in you is from me; your souls belong to the height.”**

*Pistis Sophia, ch. 7 (condensed)*

The universal deposit belongs to every soul. The disciples' additional powers belong to their particular calling. Pistis Sophia therefore distinguishes between the light that gives every person an upward pull and special substance placed in certain people for an appointed work.

## Conclusion

Foreordination, in both books, is selection plus installation: the calling is from before the child is born. The doctrine, the timing, and the purpose — identical. Every human being enters the world carrying light from the Spirit of Jesus Christ and the Spirit enlightens every man through the world, that hearkens to the voice of the Spirit.

## 20. Sin Takes Away Light — and Truth

**Parallel summary:** *The Doctrine and Covenants says the wicked one takes away light and truth through disobedience. Sophia loses exactly both: “they have taken my light from me... I have forgotten my mystery.” The theft has the same two components in both books.*

### The parallel

The Doctrine and Covenants:

“And that wicked one cometh and **taketh away light and truth, through disobedience**, from the children of men.”

D&C 93:39

And a being of light in Pistis Sophia, seized by hostile powers, describing the state from inside it:

“For my time is vanished like a breath and I am become matter. **They have taken my light from me**, and my power is dried up. **I have forgotten my mystery** which heretofore I was wont to accomplish.”

*Pistis Sophia, ch. 39*

### Breakdown

Read the lament next to D&C 93:39 and notice something almost too precise: the wicked one takes away “light and truth” — both. And Sophia loses both: “they have taken my **light** from me... I have forgotten my **mystery**.” The theft has two components in both books, and they are the same two components: Light and truth. The Doctrine and Covenants states the rule a second time, as the fate of the unrepentant:

“And he that repents not, from him shall be taken even the light which he has received.”

D&C 1:33

What is left of a being when the light is gone? Sophia tells you — and in doing so she defines, in passing, what a demon actually is:

“I am become as a demon apart, **who dwelleth in matter and light is not in him**, and I am become as a counterfeiting spirit, which is in a material body and light-power is not in it.”

*Pistis Sophia, ch. 39*

A demon is matter without light. And matter without light, both books agree, is not viable: Sophia's stripped body was "**on the point of perishing or perished**," and the Doctrine and Covenants calls light "the light which is in all things, which **giveth life to all things**" (D&C 88:13, entry 18).

And three verses before the theft-verse, the D&C defines the stolen substance so there can be no doubt it is one compound: "**The glory of God is intelligence**, or, in other words, **light and truth**" (D&C 93:36). "whatsoever is truth is light" (D&C 84:45) Light-and-truth is not two losses but one substance with two names — which is why Sophia, robbed of her light, cries in the same breath that she has **forgotten her mystery**. The knowledge going dark is the light going out.

## Conclusion

In both books the theft is real, it has the same two components — light and truth — and its end state is the same: matter, drying up, forgetting, the edge of non-existence. The kingdoms are graded by light because the inhabitants themselves have become differently filled. The lower state is not only a sentence imposed from outside. It is the condition produced by what remains inside. Pistis Sophia's fall now becomes a working demonstration of the physics described by the Doctrine and Covenants.

## 21. Spiritual Death, Literally: the Fall of Pistis Sophia and the Fall of Adam

**Parallel summary:** *The Doctrine and Covenants calls Adam's death in Eden "that same death" as the last death. Pistis Sophia shows what such a death looks like from inside — a being of light stripped of it, become matter. Offered as a theory worth exploring: spiritual death may be, literally, the loss of light. And both falls run on the same machinery: the same prior rebel, a counterfeit light as bait, and a plan that provides for the fall.*

### The parallel

Christian tradition that reads Genesis teaches that Adam died the day he ate the fruit — spiritually — and it is explained as separation from God, a change of standing. The Doctrine and Covenants uses harder language than that:

"...wherein he became **spiritually dead, which is the first death, even that same death which is the last death, which is spiritual**, which shall be pronounced upon the wicked when I shall say: Depart, ye cursed."  
D&C 29:41

The same book has already identified the substance involved:

"Whatsoever is truth is light, and whatsoever is light is Spirit, even the Spirit of Jesus Christ."  
D&C 84:45

And it describes the adversary removing that substance through disobedience:

*"That wicked one cometh and taketh away light and truth, through disobedience."*

D&C 93:39

And Pistis Sophia holds the picture of what such a death is: the fall of Sophia — deceived by a false light, seized, and stripped She desires the true higher Light, but attempts to reach it outside the appointed order. A counterfeit light is placed below to deceive her:

“I gazed, O Light, into the lower parts and saw there a light. thinking: I will go to that region, **in order that I may take that light.** And I went and found myself in the darkness which is in the chaos below, and I could no more speed thence and go to my region, for I was sore pressed by all the emanations of Self-willed, and **the lion-faced power took away my light in me.**”

*Pistis Sophia, ch. 32*

“...and the great lion-faced light-power **devoured all the light- powers in Sophia** and cleaned out her light and devoured it, and her matter was thrust into the chaos...”

*Pistis Sophia, ch. 31*

“**For my time is vanished like a breath and I am become matter.** They have taken my light from me, and my power is dried up.”

*Pistis Sophia, ch. 39*

A good portion of the book covers Pistis Sophia’s fall and redemption.

## Breakdown

Note first what D&C 29:41 actually asserts: the death Adam died in Eden and the death pronounced at the end of the world are not two deaths of a similar kind. **They are “that same death”** — one death, standing at both ends of history. Now the theory — and it is offered plainly as a theory, worth exploring rather than settled: **what if spiritual death is the loss of light**, literally? The evidence is the physics already on the table: spirit is matter (entry 18); truth is light and light is Spirit; the wicked one takes light and truth away through disobedience, and the unrepentant lose even the light they had (entry 20). And the Doctrine and Covenants describes the return to God, in so many words, as light received:

“That which is of God is light; and **he that receiveth light, and continueth in God, receiveth more light**; and that light groweth brighter and brighter until the perfect day.”

*D&C 50:24*

Receiving light is continuing in God — so by inference, **separation from God, spiritual death, is losing light**. On this reading, distance from God is not geography — it is inventory. It is a hair beyond what any single verse states, and the reader is invited to weigh it, not to assume it. But it is a reading under which every verse above locks into place — and under which the fall of Adam and the fall of Sophia become the same event happening to two different beings.

Because the reader should weigh what follows as a pattern, not a point- parallel — two falls, of two different figures, in two different settings — the machinery deserves close attention, for it matches step for step.

Both falls are preceded by a rebel, rebelling for the same prize, power. Pistis Sophia: Self-willed “had become disobedient... he desired to rule over the whole thirteenth aeon and those who are below it.” The Doctrine and Covenants: “the devil was before Adam, for he rebelled against me, saying, Give me thine honor, which is my power” (D&C 29:36).

**Both falls** are engineered through a counterfeit of something genuinely higher. Self-willed stationed his powers below “in order that they might there lie in wait for Pistis Sophia and take away her power” — and Sophia fell because the bait was a light, and “she thought that it came out of the light which she had seen from the beginning in the height.” Eve’s bait was a promise: “ye shall be as gods.” **In both stories the victim reaches for the true thing and takes hold of the imitation.** Paul’s peculiar warning suddenly reads like a field report: “And no marvel; for **Satan himself is transformed into an angel of light**” (2 Corinthians 11:14).

Both falls, astonishingly, are provided for in the plan. Sophia’s fateful upward gaze happened “by command of the First Mystery.” And the Doctrine and Covenants calls the temptation necessary: “it must needs be that the devil should tempt the children of men, or they could not be agents unto themselves; for if they never should have bitter they could not know the sweet” (D&C 29:39).

**And the theory of spiritual death has one more place it points — the end of the world.** The Doctrine and Covenants reserves its only unrecoverable sentence for the **sons of perdition**, those “having denied the Holy Spirit after having received it” — on this reading, the sons of perdition are the **ones from whom all the light is finally taken**. Their region, in both books, is the outer darkness, and entry 25 in this document details Pistis Sophia’s sentence over the same class whole: “frozen up... in the violent cold and exceedingly violent fire... non-existent eternally.”

## Conclusion

Whether spiritual death is literally the loss of light, neither book says in one sentence — it remains a theory, and it is marked as one. But both falls run on identical machinery, both end in the same stripped condition, and both books describe that condition in the same terms: light gone, truth forgotten, matter remaining. What restoration looks like, both books also say — and they say it with the same word.

Spiritual death is the opposite movement from salvation.

Salvation receives light, truth, Spirit, and increasing nearness to God.

Spiritual death loses light, forgets truth, becomes bound in lower matter, and moves away from God’s presence.

Sophia’s story joins the moral, physical, and spatial parts of the universe into one fall. Disobedience removes light. Loss of light produces forgetfulness and heaviness. The altered being can no longer abide the former glory.

## 22. Restoration Is Quickening — Light Poured Back In

**Parallel summary:** When Sophia's stolen light is poured back into her dying matter, the text says the light "quickened" her body. The Doctrine and Covenants uses the same verb for the resurrection: bodies "quickened" by a portion of glory. In both books, to quicken is to fill with light — and the degree of light is the degree of the life.

### The parallel

In Pistis Sophia, when Sophia's stolen light is finally poured back into her, the text reaches for the same language the Doctrine and Covenants uses:

"And the lights which were poured into Pistis Sophia, **quickened the body of her matter, in which no light was present, and which was on the point of perishing or perished.** And they raised up all her powers which were on the point of being dissolved. And they took unto themselves a light-power and became again as they were before, and they increased again in their sense of the Light. And all the light-powers of Sophia knew themselves mutually through my light-stream and were saved through the light of that stream."

*Pistis Sophia, ch. 64*

Now hear the Doctrine and Covenants describe the resurrection:

"They who are of a celestial spirit shall receive the same body which was a natural body; even ye shall receive your bodies, **and your glory shall be that glory by which your bodies are quickened.** Ye who are quickened by a portion of the celestial glory shall then receive of the same, even a fulness. And they who are quickened by a portion of the terrestrial glory shall then receive of the same, even a fulness. And also they who are quickened by a portion of the telestial glory shall then receive of the same, even a fulness."

*D&C 88:28-31*

### Breakdown

Same verb. Same mechanism. In both books, to quicken a body is to fill it with light — and the degree of light is the degree of the life. Sophia's body of matter, "in which no light was present," stood at the point of perishing; light entered it, and it lived. The Doctrine and Covenants runs the identical operation at the resurrection, tier by tier: quickened by a portion of celestial glory, or terrestrial, or telestial — and receiving the fulness of exactly the portion received.

And both books describe the road back the same way: not a verdict reversed in an instant, but light returned by increments, conditioned on continuing. Sophia's light comes back across thirteen repentances — because "she had had faith in the Light... therefore will she be led up" — until angels pour her powers back into her. The Doctrine and Covenants states the same staircase in one verse:

"That which is of God is light; and he that receiveth light, and continueth in God, receiveth more light; and that light groweth brighter and brighter until the perfect day."

D&C 50:24

Spiritual death is to lose light; continuing in God is to receive light, degree by degree, until the perfect day.

And the same substance works the other direction — in anyone's hands. In her first repentance, Sophia's plea against her captors reveals what stolen light would have done for them:

“And they have taken light-power from me and fallen again to pressing me sore, in order to take away all the light in me. Because of this in which they have set me, **let them not ascend to the thirteenth æon**, the region of Righteousness. But let them not be reckoned in the lot of those who purify themselves and the light, and **let them not be reckoned with those who will quickly repent, that they may quickly receive mysteries in the Light.**”

*Pistis Sophia, ch. 32*

Her captors, holding her stolen light, could have risen on it to the thirteenth æon — her plea is that heaven bar them. Light carries whoever holds it: the degree of light determines what regions you could possibly get into, for the righteous and the robbers alike.

## Conclusion

One verb carries the whole doctrine in both books: quickened. In *Pistis Sophia*, the lights poured into her “quickened the body of her matter”; in the *Doctrine and Covenants*, “your glory shall be that glory by which your bodies are quickened.” Two books that never met describe light entering matter with the same word.

The entire salvation structure now has a physical mechanism.

Christ places light in the soul.

Truth and obedience increase it.

Sin removes it.

Loss of light produces spiritual death.

Repentance turns the soul toward the source again.

Returned light quickens matter.

The portion that quickens the body becomes the fulness inherited in its kingdom.

Resurrection is therefore not disconnected from mortal spiritual growth. It is the completion of the same light-process already operating inside the soul.

## 23. A Body Filled With Light Comprehends All Things

**Parallel summary:** Both books extend Matthew 6:22 by the same step: the body filled with light does not merely see clearly — it comprehends all things.

## The parallel

Jesus said: “if therefore thine eye be single, thy whole body shall be full of light” (Matthew 6:22). The Doctrine and Covenants takes the sentence one step further, to a destination the verse never names:

“And if **your eye be single to my glory**, your whole bodies shall be filled with light, and there shall be no darkness in you; **and that body which is filled with light comprehendeth all things.**”

D&C 88:67

And in Pistis Sophia, the soul that receives the mystery of the Ineffable becomes “a great light-stream” — and gains the knowledge of why every single thing arose: the long list of chapters 91-96, running from why the darkness arose to why the gods arose. And Jesus states who that mystery is — **the mystery of the Ineffable is himself**:

“That man will at the dissolution of the world be king over all the orders of the Inheritance of the Light. And **he who shall receive that mystery of the Ineffable which I am...** and it is the one only mystery of the Ineffable and **the gnosis of all these of whom I have spoken unto you, and of whom I will speak unto you, and of whom I have not spoken...** And the soul which receiveth the mystery of the Ineffable, will soar into the height, **being a great light-stream**, and the receivers will not be able to seize it and will not know how the way is fashioned upon which it will go. For it becometh a great light-stream and soareth into the height, and no power is able to hold it down at all, nor will they be able to come nigh it at all.”

*Pistis Sophia, ch. 91-96 (condensed)*

## Breakdown

Comprehendeth all things. The extension is identical in both books: light- filling terminates in total comprehension. Pistis Sophia’s list in chapters 91- 96 is the longest passage in the book — page after page of “that mystery knoweth wherefor” — the full syllabus of what the light-filled soul comes to know, from why the darkness arose to why the gods arose. And the mystery that carries all of it is, in Jesus’s own words, “**that mystery of the Ineffable which I am**” — the declaration of entry 1, made again at the summit of the system.

And notice where this lands against entry 1: the body filled with light “comprehendeth all things,” and the man glorified in truth “knoweth all things” — and according to the Doctrine and Covenants, the light, the truth, and the Spirit are the same thing (D&C 84:45). The entire cosmos of Pistis Sophia is built around this principle. Every region has more light than the previous region, and regions and kingdoms have their own mystery and mysteries. The **kingdom of the mystery of the Ineffable is equivalent to the celestial kingdom** in D&C.(entry 3 and 4) And D&C says all things of lower kingdoms will be made manifest to inhabitants of earth within the celestial kingdom, the kingdom that will have more light than all kingdoms below it.

“This earth, in its sanctified and immortal state, will be made like unto crystal and will be a Urim and Thummim to the inhabitants who dwell thereon, **whereby all things pertaining to**

**an inferior kingdom, or all kingdoms of a lower order, will be manifest to those who dwell on it; and this earth will be Christ's."**

*D&C 130:9*

This completes the equation introduced in Entry 1.

Jesus is the Spirit of truth.

Jesus is the gnosis of the universe.

Truth is light.

The body filled with light comprehends all things.

The highest mystery, which grants the whole gnosis, is Jesus himself.

To receive the fulness of light is therefore to receive the fulness of Christ's truth and knowledge.

### Conclusion

At the highest kingdom of glory in the Light-kingdom, light becomes complete comprehension.

The soul begins mortality with a small portion of Christ's power. It follows that light, receives more, enters the mysteries, and is quickened by the glory it has become capable of abiding. Those of the highest kingdom, the celestial kingdom/kingdom of the mystery of the Ineffable, are able to comprehend all things and all understanding of the kingdoms below them are made manifest to them.

The highest salvation is therefore not only abiding, brightness, or residence near God. It is the understanding of the whole gnosis, knowing why the universe exists and how every kingdom, ruler, soul, law, and movement fits together.

The speaker from Entry 1 stands at both ends of the path.

He places the first light in the soul.

He is the final knowledge the light reveals.

## 24. The Baptism of Fire — One Fire, Two Outcomes

**Parallel summary:** *Both books present the baptism of fire — a discerning fire that burns sins off the soul — and the same fire, scaled up at the end of the world, torments the hoarders of light until they surrendered the last of it.*

### The parallel

The Doctrine and Covenants sequences the ordinances — water first, then fire:

"Yea, repent and be baptized, every one of you, for a remission of your sins; yea, be baptized even by water, **and then cometh the baptism of fire** and of the Holy Ghost."

D&C 33:11

And Pistis Sophia explains what its baptism actually is, mechanically — the same sequence, water rite first, then:

“The mystery of the baptisms... becometh a great, exceedingly violent, **wise fire and it burneth up the sins** and entereth into the soul secretly and consumeth all the sins which the counterfeiting spirit hath made fast on to it... For it pursueth the counterfeiting spirit and the destiny and separateth them off... and putteth them on the side of the body.”

*Pistis Sophia, ch. 115 (condensed)*

## Breakdown

John the Baptist joined baptism and final judgment in one declaration:

“He shall baptize you with the Holy Ghost, and with fire... he will throughly purge his floor, and gather his wheat into the garner; **but he will burn up the chaff with unquenchable fire.**”

*Matthew 3:11-12*

The same fire that baptizes the wheat consumes the chaff. The Doctrine and Covenants names its confirming ordinance from this verse — the baptism of fire and the Holy Ghost — and never explains why an ordinance of blessing is named after fire. Pistis Sophia explains: baptism is a fire — **a discerning fire, run inside a person, that burns off the sin-seals** of entry 29 and evicts the accusing spirit from the soul's side.

And at the end of the world, the same instrument scales up. The perfect pass over it unharmed; the hoarders do not:

“I will give **commandment that they bring all tyrant gods**, who have not given up the purification of their light, and will give **commandment to the wise fire, over which the perfect pass, to eat into those tyrants...** until they give up the last light in them.”

*Pistis Sophia, ch. 45 (condensed)*

One fire; two outcomes; the difference is what you carry. Mary, in the text, traces the scene to a Psalm: “God shall sit in the assembly of the gods and try the gods.” And Isaiah asked the question both books answer: “**Who among us shall dwell with the devouring fire?... He that walketh righteously**” (Isaiah 33:14-15). The righteous dwell with the very fire that devours.

## Conclusion

Within the soul, the fire burns away the seals of sin and separates the soul from the powers that accused and controlled it.

At the end, the same law reaches the rulers. Every remaining portion of light is separated from the kingdoms that withheld it and returned to the Treasury of the Light.

The fire does not oppose the light system. It completes it. It purifies what can enter the Light and strips the last stolen light from what refuses to change.

## 25. The Permanently Lost: Only Those Who Received, and Then Denied

**Parallel summary:** Both books reserve their only unending sentence for exactly one class: those who received the highest gift and then denied it, the sons of perdition. The ignorant sinner always keeps a path; the apostate who had received then denied does not.

### The parallel

The Doctrine and Covenants defines the sons of perdition through repeated language of prior reception:

“Thus saith the Lord concerning **all those who know my power**, and have been made partakers thereof, and suffered themselves through the power of the devil to be overcome, **and to deny the truth and defy my power — they are they who are the sons of perdition**, of whom I say that it had been better for them never to have been born... Having denied the Holy Spirit after having received it, and having denied the Only Begotten Son of the Father.... **the only ones on whom the second death shall have any power; yea, verily, the only ones who shall not be redeemed.**”

*D&C 76:31-38 (condensed)*

Pistis Sophia defines the identical class — he who “received the gift of the First Mystery and hath not abided in it” (The First Mystery is Jesus) — and pronounces over it the same eternal sentence.

“**Say unto those who abandon the doctrines of truth of the First Mystery:** Woe unto you, for your chastisement is sad compared with that of all men. For ye will abide in the great cold and ice and hail in the midst of the dragon and of the outer darkness, and **ye will never from this hour on be cast up into the world**, but ye shall be frozen up in that region and at the dissolution of the universe **ye will perish and become non-existent eternally.**”

*Pistis Sophia, ch. 102*

### Breakdown

Hebrews contains a passage so severe that readers have argued over it for two thousand years:

“For **it is impossible** for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost... **If they shall fall away, to renew them again unto repentance.**”

*Hebrews 6:4-6*

Impossible — for whom, exactly? Both books answer with the same precision: not for sinners. For the enlightened who fell. Every other punishment in both books ends. This one alone does not — and in both books it is reserved exclusively for those who received and then turned. Ignorance never qualifies; the worst sinner who never received keeps a path.

A reader comparing the two books might pause here at what looks like a divergence: the Doctrine and Covenants sends this class “away into the lake of fire and brimstone, with the devil and his angels” (D&C 76:36), while Pistis Sophia freezes them. But Pistis Sophia dissolves

the divergence itself, four chapters later, **pronouncing sentence over the same class** — the one who received the mysteries and turned — with both elements in a single breath:

“The soul of that man cannot be cast back into the world from this moment onwards; but his habitation is in the midst of the jaws of the dragon of the outer darkness, the region of howling and grinding of teeth. And at the dissolution of the world **his soul will be frozen up [?] and perish in the violent cold and exceedingly violent fire and will be non-existent eternally.**”

*Pistis Sophia, ch. 106*

Cold and fire, one region, one sentence — and the region is named with the phrase the Gospels use: outer darkness, howling and grinding of teeth.

## Conclusion

Both books read Hebrews 6 the same way, define the unredeemable class by the same single criterion — reception followed by denial — and house them in the same address: the outer darkness. Both books contain the same sentencing identically.

## 26. “Endless” Punishment Is God’s Punishment — and It Ends

**Parallel summary:** *Endless punishment is God’s punishment, because Endless is God’s name — and hell has an end, in both books. Pistis Sophia publishes the schedules down to the day, ending with the soul cast into a new body.*

### The parallel

The Doctrine and Covenants, in a passage where the Lord explains that hell has an end:

“**It is not written that there shall be no end to this torment**, but it is written endless torment... For, behold, I am endless, and the punishment which is given from my hand is endless punishment, for Endless is my name. Wherefore — Eternal punishment is God’s punishment. Endless punishment is God’s punishment.”

*D&C 19:6-12 (condensed)*

In Pistis Sophia the same truth appears— the punishments come with schedules:

“**They lead it forth to the fire-rivers and fire-seas and take vengeance on it therein for another six months and eight days.** Thereafter they lead it up on the way of the midst, and every one of the rulers of the way of the midst **chastizeth it in his chastisements another six months and eight days.** Thereafter they lead it to the Virgin of Light, who judgeth the good and the evil, that she may judge it. And when the sphere turneth itself, she handeth it over to her receivers... **And they cast it down into a body which will spend its time continually troubled in its heart.**”

*Pistis Sophia, ch. 144 (condensed)*

## Breakdown

Endless punishment is God's punishment, because Endless is God's name — and hell has an end, in both books. Six months and eight days — then the next station, then the judge, then a new body and another chance to find the mysteries. Punishment, in both books, is real, exact, and bounded — with the sole exception of entry 25, in both.

And D&C 19 adds a final note: the ambiguity was deliberate — the unexplained phrase was left standing “that it might work upon the hearts of the children of men.”

## Conclusion

Both books go against the typical christian understanding of hell and both say hell has an end. D&C explains that Eternal punishment is God's punishment, and Pistis Sophia gives the schedule of those who go through hell and get cast into another body.

## V. The Ordinances and Continued Salvation

*How anyone actually gets through the map: two tiers of priesthood and mystery, keys without which no flesh is saved, sealings recorded in books, ordinances required of righteous and sinner alike, powers granted and hidden, the dead reached and taught, and mercy counted out to seventy times seven.*

### 27. A Lower Order and a Higher Order — the Two Priesthoods and the Two Tiers of Mysteries

**Parallel summary:** *Both books run one salvation system but contains higher and lower orders: a preparatory order of baptism, repentance, and remission of sins, and a higher order — the mysteries of the kingdom, the knowledge of God — that alone seats a soul in the highest kingdom. In both books the higher order seals unto eternity, and Melchizedek stands at its threshold.*

#### The parallel

“And **without the ordinances** thereof, **and the authority of the priesthood**, the power of godliness is not manifest unto men in the flesh; **For without this no man can see the face of God, even the Father, and live.**”

D&C 84:21-22

“For this cause, therefore, have I brought the **keys of the mysteries of the kingdom of heaven**; otherwise no flesh in the world would be saved. For **without mysteries no one will enter into the Light- kingdom, be he a righteous or a sinner.**”

*Pistis Sophia, ch. 133*

## Breakdown

The D&C defines its greater priesthood in one clause: “this greater priesthood administereth the gospel and holdeth the key of the **mysteries of the kingdom**, even the key of the **knowledge of God**” (84:19). The verse does not list two keys; it equates them — the mysteries of the kingdom are the knowledge of God. “Knowledge of God” in Greek is *gnosis*. Pistis Sophia’s higher order carries both names for the one thing: the mysteries, and the *gnosis* — “it is the one only **mystery of the Ineffable** and the **gnosis** of all these” (ch. 95). **Both books define the higher order the same way: the knowledge of God.** The highest mystery is the “mystery of the Ineffable”, which by name signifies “knowledge of God”, and only those who obtain this mystery will receive the full *gnosis* of the universe in Pistis Sophia, which is just what those of the celestial kingdom will obtain.

The D&C then lists what the higher priesthood is for:

“to hold the keys of all the spiritual blessings of the church — To have the privilege of **receiving the mysteries of the kingdom of heaven**, to have the heavens opened unto them, to commune with the general assembly and church of the Firstborn, and to **enjoy the communion and presence of God the Father, and Jesus the Mediator of the new covenant.**”

*D&C 107:18-19*

Pistis Sophia’s later chapters contain the same items: **the mysteries received**, and the presence — those who receive the mystery of the Ineffable “**will abide with me on my right and on my left**, being kings with me in my kingdom” (ch. 99).

Now the lower order. The Aaronic priesthood holds “the **preparatory gospel**; which gospel is the gospel of **repentance** and of **baptism**, and the **remission of sins**” (84:26-27), administered in outward ordinances, and it was conferred to the restored Church of Jesus Christ by the hands of John the Baptist, holding “the keys of the ministering of angels, and of the gospel of repentance, and of **baptism by immersion for the remission of sins**” (D&C 13). Pistis Sophia gives John the same office: sent before Jesus to “make ready my way, and **baptize with the water of the forgiveness of sins**” (ch. 7).

And the Books of the Saviour close with the rest of the kit, administered on earth: **the baptism of the first offering** — fire and vine-branches, two wine-vessels, cups of water and wine, loaves according to the number of the disciples, the disciples clad in linen garments — with an invocation that ends “your sins are forgiven” (ch. 142); **and after** it the promised baptism of fire, the baptism of the holy spirit of the Light, and the spiritual chrism (ch. 143). Repentance, water for the remission of sins, an anointing, an offering of bread and wine and water, linen vestments, and the power given to men to administer them: the contents of the Aaronic priesthood, carried item for item. Some of these can be connected to lower mysteries, but not all by my reading because the rest are too obscure to tell from the text. In Mead’s intro he believed that these **were only** lower mysteries and higher mysteries were removed from the book.

The books also rank the two orders, and each does so itself. In Pistis Sophia the ranking is in John's own mouth: "I indeed have baptized you with **water unto repentance** for forgiveness of your sins. **He who cometh after me, is stronger than me**" — and Jesus interprets: "The power in John hath prophesied concerning me, knowing that I would **bring the mysteries into the world**" (ch. 133). Water on one side, the mysteries on the other. Chapter 117 then grades them by how long their gift holds: the first offering blots out sins "**up to the day** on which ye have performed for them this mystery" (ch. 142), while the mystery of the First Mystery and the **mysteries of the Ineffable** "impute unto it **no sin from this hour unto all eternity**" (ch. 117). The D&C grades its orders on the same scale: the preparatory gospel of remission below, and above it the man who "is **sealed up unto eternal life...** through the power of the Holy Priesthood" (D&C 131:5).

In Pistis Sophia the lower order saves: the souls of chapter 130 who died with **only the last mystery or no mysteries**, but use the listed mystery in ch 130, they are saved "from all chastisements," but they are put "into the light of the Treasury, **separated and apart**" — "they do **not** put them in the **orders** of the Inheritance, because **no sign and no seal of the Ineffable** is with them." They still receive inheritance at the expansion of the universe, but until then they have no seat in the orders where souls wait. Ch 130 shows one example out of numerous **examples of salvation through the mystery of the Ineffable and lower mysteries**.

The higher order reaches where the lower do not. For a soul already in the chastisements, chapter 128 gives the living this: "**perform this same mystery of the Ineffable** which forgiveth sins at every time, and when ye have finished performing the mystery then say: The soul of **such or such a man of whom I think in my heart...** then is it to be removed out of them all" — the dragon lets that soul go, and "the **receivers of Melchisedec** will with haste snatch it away" and lead it up. Performed on earth, for a soul in the chaos — and they will take such a soul and "**seal it with the sign of the kingdom of the Ineffable and lead it into the orders of the Light.**" (ch. 128). The D&C puts the same reach in its higher order by name: **the Melchizedek priesthood seals souls unto the inheritance** — "power to **seal them up unto eternal life**" (D&C 68:12), the sealing blessings listed among the officers of the priesthood after the order of Melchizedek (124:123-124). **And a seal is exactly what the chapter 130 souls lack** as shown in the previous paragraph.

Then the officer. In Pistis Sophia the threshold of the Treasury of the Light is administered by Melchisedec: the ascending soul is sealed by the Virgin of Light and the seven virgins, sealed by the region of the Right, and **Melchisedec seals it**, with his receivers, **before it is led into the Treasury of the Light** (ch. 112). **In the Doctrine and Covenants the sealing power lives in the priesthood that carries Melchizedek's name**: a man knows "he is sealed up unto eternal life... through the power of the Holy Priesthood" (131:5), and the sealing blessings sit inside the listing of the officers of "the Priesthood which is after the order of Melchizedek" (124:123-124) — the D&C itself states plainly that the church in ancient days called the Holy Priesthood after Melchizedek (D&C 107:2-4). One book shows Melchisedec sealing souls at the door of the highest place; the other puts the sealing power in a priesthood called by his name.

Last, the D&C makes a historical claim that Pistis Sophia answers. The Lord “took **Moses** out of their midst, and the **Holy Priesthood** also,” leaving Israel the lesser priesthood and the preparatory gospel (D&C 84:25-27). That is a claim that the complete two-order system once existed and was reduced.

## Conclusion

The Melchizedek priesthood and its keys were always necessary to inherit the celestial kingdom/’region of the kingdom of the mystery of the Ineffable’. In D&C Jesus explains how this has worked before the greater priesthood was restored. The lesser mysteries are able to save, but souls are not able to inherit the highest kingdom of glory. The same elements of the Aaronic priesthood that are in D&C are mentioned in Pistis Sophia as well, but according to my reading, I can’t say 100% if all mentioned items were in context related to lower mysteries. In Mead’s intro, Mead does think that all mentioned items are of the lower mysteries and the items of higher mysteries were removed. Nevertheless, all items of the lower priesthood are present, and the most important ones are related to lower mysteries within Pistis Sophia. And the kingdom and keys of the Melchizedek Priesthood are the same as the highest mystery in Pistis Sophia, the mystery of the Ineffable.

Lower mysteries – Lesser Priesthood Higher mysteries – Greater Priesthood

“Every one will go to the region up to which he hath received mysteries. He who receiveth a lesser mystery will inherit the lesser mystery, and he who receiveth a higher mystery will inherit the higher regions.”

*Pistis Sophia, ch. 97*

## 28. The Keys — or No Flesh Saved

**Parallel summary:** Both books weld together two biblical fragments the Bible never joins — the keys of the kingdom, and “no flesh saved” — into the same claim: without the keys and the ordinances they administer, salvation itself has no mechanism.

### The parallel

Pistis Sophia, in one breath:

“For this cause, therefore, have I brought the keys of the mysteries of the kingdom of heaven; otherwise no flesh in the world would be saved. **For without mysteries no one will enter into the Light- kingdom**, be he a righteous or a sinner. For this cause, therefore, have I brought the keys of the mysteries into the world, that I may free the sinners who shall have faith in me... so that I may free them from the bonds and the seals of the aeons of the rulers and bind them to the seals and the vestures and the orders of the Light.”

*Pistis Sophia, ch. 133*

The Doctrine and Covenants — first revelation in the book:

“Behold, **I will reveal unto you the Priesthood**, by the hand of Elijah the prophet... And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of

the children shall turn to their fathers. **If it were not so, the whole earth would be utterly wasted at his coming.**"

D&C 2:1-3

## Breakdown

The Bible has both halves — and never joins them. "I will give unto thee the keys of the kingdom of heaven" (Matthew 16:19) is about authority to bind and loose. "Except those days should be shortened, there should no flesh be saved" (Matthew 24:22) is about the tribulation cut short. Separate chapters, separate subjects.

Both books make exactly that weld. Pistis Sophia does it in a single sentence: **keys brought — otherwise no flesh saved** — because without the mysteries, no entry. The D&C does it at both scales. Cosmic: **without the keys Elijah restores, "the whole earth would be utterly wasted at his coming"** — restated with the mechanism named: "the earth will be smitten with a curse unless there is a welding link of some kind or other between the fathers and the children" (D&C 128:18), **the welding link being the ordinance work performed under those keys**. Individual: "without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh; For without this no man can see the face of God, even the Father, and live" (D&C 84:21-22).

And watch Pistis Sophia's second sentence execute Matthew 16:19's verbs: the keys are brought "that I may *free* them from the bonds and the seals of the aeons of the rulers and *bind* them to the seals... of the Light." Loose and bind — the exact operation Jesus handed Peter, performed here on souls, transferring them from one jurisdiction's seals to the other's.

In both books, the keys are not honorary. They are the load-bearing mechanism of salvation — the thing without which "no flesh," "no man," "no one... be he a righteous or a sinner," and finally the earth itself, gets through.

## Conclusion

Two biblical fragments, never connected in the Bible, welded identically in both books: the keys of the kingdom are why flesh can be saved at all.

## 29. Bound on Earth, Bound in Heaven

**Parallel summary:** *Both books build the machinery behind "whatsoever thou shalt bind on earth": earthly seals binding heavenly inheritances — and both show ledgers kept on both sides, seals of light ascending and seals of sin accusing.*

### The parallel

In Pistis Sophia, Jesus states the earth-to-heaven binding as the very purpose of his coming with the keys:

"That **he whom I shall bind in the world** to the seals and the vestures and the orders of the Light, **may be bound in the Light- land** to the orders of the inheritances of the Light."

And the sentence Jesus handed Peter — quoted for two millennia while the machine it describes went unbuilt:

“And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.” *Matthew 16:19*

And the **Doctrine and Covenants**, restoring the operation with the paperwork attached:

“That in all your recordings it may be recorded in heaven; whatsoever you bind on earth, may be bound in heaven; whatsoever you loose on earth, may be loosed in heaven.”  
*D&C 127:7*

## Breakdown

The Doctrine and Covenants restores the identical operation and then adds rules: ordinances must be performed by authority, witnessed, and recorded, “that in the mouth of two or three witnesses every word may be established” — because “whatsoever you record on earth shall be recorded in heaven,” **and the dead are judged out of the books**. Bound in the world to seals — bound in the Light-land to inheritances: the two books describe the same transaction from the two ends of it.

And here both texts reveal the same striking symmetry: the record-keeping runs on both sides, salvation and damnation. **In Pistis Sophia the adversary keeps books too** — sins are physically **sealed onto the soul** as counters, and the **chastisers read the account**: the soul is punished “according to the number of sins... by the seals which the counterfeiting spirit hath made fast on to it.” Seals of light ascending, seals of sin accusing; two ledgers, one judgment. Revelation saw the same office from a distance: “and the **books** were opened... and the **dead were judged** out of those things which were written in the books” (Revelation 20:12).

## Conclusion

The ordinances performed below correspond to realities above. Records made here are recognized there. Seals received here become claims upon heavenly inheritance.

The soul passes through the universe carrying a history:

The light it received.

The law it abided.

The mysteries and covenants attached to it. The sins sealed upon it or burned away. The authorized records made in its name.

### 30. Signs Given — and Ordered Hidden

**Parallel summary:** Both books grant the same package of miracle powers — raising the dead, healing, opening blind eyes — and both immediately restrict its broadcast, licensing its use only where it establishes faith.

#### The parallel

Pistis Sophia, in the missionary commission:

“The mystery of the **raising of the dead and of the healing of the sick**, on the other hand, **give unto no one nor give instruction in it... until ye establish the faith** in the whole world, in order that, if ye come into cities or into countries, and they do not receive you... ye may raise the dead in those regions and heal the lame and the blind... And through all such they will have faith in you, that ye herald the God of the universe.”

*Pistis Sophia, ch. 110-111 (condensed)*

The Doctrine and Covenants:

“And these signs shall follow them that believe — In my name they shall do many wonderful works; In my name they shall cast out devils; In my name **they shall heal the sick**; In my name they shall open the eyes of the blind... **But a commandment I give unto them, that they shall not boast themselves of these things, neither speak them before the world**; for these things are given unto you for your profit and for salvation. Verily, verily, I say unto you, **they who believe not on your words...shall be damned...**”

*D&C 84:65-74 (condensed)*

#### Breakdown

Line the two up move for move. The power is real and granted — raise the dead, heal the sick, open blind eyes, in both books, item for item (the shared seed is Mark 16:17-18, whose sign-list both books inherit). Then, in the same breath, the instruction to keep it quiet: “give unto no one nor give instruction in it”; “they shall not boast themselves of these things, neither speak them before the world.” Then the stated exception, and it is the same exception: deploy the power where it serves establishing faith — Pistis Sophia licenses the raising of the dead precisely in the regions that “do not receive you,” so that “through all such they will have faith”; the D&C elsewhere makes even raising the dead a directed, conditional act: “And what if I will that he should raise the dead, let him not withhold his voice” (D&C 124:100). Power at the Lord’s discretion, aimed at faith, not at spectacle.

And both books thereby supply a mechanism for an interesting happening in the Gospels: Jesus healing and then commanding, “See thou tell no man.” The mainstream reading has never had a rule to put under those commands. Both books state the rule: signs are given for the work and for the believer — “for your profit and for salvation” — and their broadcast is restricted because faith produced by spectacle is not the faith the system runs on. What Jesus did multiple times in the Bible, both books legislate as standing policy.

## Conclusion

Same powers granted, same silence commanded, same single exception carved out for establishing faith. The books even explain, between them, why Jesus in the Gospels kept telling people to keep quiet.

## 31. Ordinances for the Dead

**Parallel summary:** Both books preserve the practice Paul mentions in passing: a living receiver of the mysteries performs an ordinance on behalf of a specific dead person, and that person's condition beyond the grave changes.

### The parallel

In Pistis Sophia, Jesus tells the disciples what to do for a sinner who has already died and gone into the punishments:

“If ye desire to remove them out of the chastisements of the outer darkness and all the judgments... then **perform this same mystery of the Ineffable which forgiveth sins at every time**, and when ye have finished performing the mystery then say: The soul of such or such a man of whom I think in my heart... then is it to be removed out of them all... Amen, I say unto you: The soul for which ye shall pray, if it indeed is in the dragon of the outer darkness, he will draw his tail out of his mouth and **let go that soul.**”

*Pistis Sophia, ch. 128 (condensed)*

And the Doctrine and Covenants restored the practice whole — proxies baptized on behalf of named dead persons, recorded and witnessed — and states what hangs on it:

“And again, I give unto you a word in relation to the **baptism for your dead**. Verily, thus saith the Lord unto you concerning your dead: When any of you are baptized for your dead, let there be a recorder, and let him be eye-witness of your baptisms; let him hear with his ears, that he may testify of a truth, saith the Lord; That in all your recordings it may be recorded in heaven; **whatsoever you bind on earth, may be bound in heaven**; whatsoever you loose on earth, may be loosed in heaven; For I am about to **restore many things** to the earth, **pertaining to the priesthood**, saith the Lord of Hosts.”

*D&C 127:5-8*

### Breakdown

One verse in the New Testament has generated many scholarly interpretations, because Paul mentions — as if everyone knew — a practice that then vanishes from history:

“Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?”

*1 Corinthians 15:29*

The living, doing something ritual, for the dead. And then the verse simply drops out of history — no church practiced it. Both of these books contain the operating instructions. In Pistis

Sophia, a living receiver of the mysteries performs the highest mystery while holding a specific dead person in mind — and that person's condition in the world beyond changes. The dragon itself lets go. In the Doctrine and Covenants, the living are baptized as proxies for named dead persons, the ordinances witnessed and recorded, welding the generations together. And the text of Pistis Sophia shows what the earthly ordinance actually does to the dead soul — it leaves a mark that heaven inspects and honors. **The receivers of Melchisedec** snatch the soul out of every region of judgment and carry it before the Virgin of Light, and she

**“seeth the sign of the kingdom of the Ineffable which is on that soul”** (ch. 129). The ordinance performed on earth is a sign on the soul in heaven, examined at the checkpoint and honored — the sealing law of entry 29 running on behalf of the dead. And the rescued soul then receives what it missed: the seven virgins of the Light **“baptize it with their baptisms** and give it the spiritual chrism and lead it into the Treasury of the Light” — the dead receiving their ordinances, which is the very thing the Doctrine and Covenants commands a house built for: “For a baptismal font there is not upon the earth, that they, my saints, may be baptized for those who are dead — For this ordinance belongeth to my house” (D&C 124:29-30, January 1841).

The forms differ — Pistis Sophia's rite is its highest mystery performed with the name in the heart, not a proxy immersion — but the principle Paul witnessed is intact in both books: the living can act, by ordinance, for the dead. And notice who executes the rescue on the other side in Pistis Sophia: **“the receivers of Melchisedec.”** The sealer of entry 14, whose priesthood in the Doctrine and Covenants performs the ordinances for the dead, is in Pistis Sophia the officer whose staff carries them out.

Also, in Pistis Sophia, Jesus is discussing higher mysteries with the disciples,

and he told them they have “no need” of lower mysteries, and in D&C, Jesus says he is about to restore “many things” of the priesthood, but didn't say all things. Also, **in Pistis Sophia ch. 117, Mary inquires if the three major mysteries forgive sins in the same way as the baptisms:** “in what type do they forgive sins? Do they forgive in the type of the baptisms, or not?” Jesus answers no and explains why in detail. He discusses the topic of forgiveness from the “mystery of baptisms” vs forgiveness from the three major mysteries in chapter 115-118. This could explain the discrepancy between the two practices, but both books practice ordinances for the dead nonetheless. Pistis Sophia isn't a complete book and has sections missing, but it does describe **multiple levels of mysteries for the remission of sins, forgiveness of sins, and even multiple mysteries for the salvation of someone already dead.**

## Conclusion

A practice the New Testament mentions once and history then loses — and both books, with no road between them, restore it in working order: ordinance, named dead person, changed condition beyond the grave. Even the department head is the same man.

Death does not sever the ordinance system.

Earth remains connected to the judgments, the Treasury, and the Light- kingdom. A name spoken or recorded here can correspond to a soul there. A lawful act performed in matter can place a sign upon a spirit.

## 32. Teaching for the Dead

**Parallel summary:** *Both books teach that death is followed by instruction, not instant final judgment: the righteous who died without the ordinances are escorted, taught, and equipped so that they cannot rest until they find what they missed.*

### The parallel

In Pistis Sophia, John asks what becomes of a man ‘who hath committed no sin, but done good persistently,’ yet never found the mysteries — and the answer is a curriculum, not a sentence:

“They... lead his soul with joy and exultation and **spend three days circling round with it and instructing it concerning the creations of the world...** He himself bringeth a cup filled with thoughts and wisdom, and soberness is in it; and he handeth it to the soul. And they cast it into a body which can neither sleep nor forget because of the cup of soberness which hath been handed unto it; but it will whip its heart persistently to question about the mysteries of the Light until it find them, through the decision of the Virgin of Light, and inherit the Light for ever.”

*Pistis Sophia, ch. 147 (condensed)*

And the Doctrine and Covenants states the same operation twice, a decade before Nauvoo — the visit, the preaching, and the prison as a standing institution:

“And also they who are the spirits of men kept in prison, **whom the Son visited, and preached the gospel unto them**, that they might be judged according to men in the flesh; who received not the testimony of Jesus in the flesh, but afterwards received it.”

*D&C 76:73-74 (1832)*

“...who have **received their part in that prison which is prepared for them**, that they might receive the gospel, and be judged according to men in the flesh.”

*D&C 88:99 (1832-33)*

### Breakdown

Peter left two peculiar verses: Christ “went and preached unto the spirits in prison” (1 Peter 3:19), and “for this cause was the **gospel preached also to them that are dead**” (1 Peter 4:6). A phrase survives in the creeds — “he descended into hell.” Both books give the descent the same specific content: death is followed by education.

The two D&C passages are, on their face, expansions of exactly those two verses — “judged according to men in the flesh” is 1 Peter 4:6 nearly word for word — and together they turn the descent into an institution: 76 shows the visit and the preaching; 88 shows the prison as a prepared place where spirits “receive the gospel” on an ongoing basis, waiting on a scheduled trump. Death followed by instruction, as standing policy. Pistis Sophia’s answer runs on the

same premise: **the righteous dead who never received the mysteries are escorted, shown, instructed** — and equipped so that they cannot rest until they find what they missed. Even the ancient prophets, the text says elsewhere, resident in the lower heavens after death, were not abandoned: when Jesus came he forgave them, **gave them the mysteries, and arranged their carriage into the Light.**

And the destination of that instruction is stated in Joseph Smith's own vision of January 21, 1836, in the Kirtland temple: "All who have died without a knowledge of this gospel, who would have received it if they **had been permitted to tarry**, shall be heirs of the celestial kingdom of God" (D&C 137:7). Hold that against the cup of soberness above: **the righteous man who died without the mysteries is given a mechanism that guarantees he finds them** — "it will **whip its heart persistently** to question about the mysteries of the Light until it find them... and inherit the Light for ever." Same class (righteous, died without), same disposition test ("who would have received it" — the heart that would seek, made to seek until it finds), and the same destination: not a consolation tier but the top — heirs of the *celestial* kingdom; "inherit the Light *for ever*." One book states the counterfactual; the other runs the machinery that converts would-have into did.

## Conclusion

The regions of the dead contain preaching, learning, judgment, preparation, and movement. The prison itself exists "that they might receive the gospel."

This extends Christ's saving order into every region where a teachable soul may be found.

The living receive ordinances for the dead. The dead receive instruction.

Heaven recognizes the signs. Melchizedek's receivers retrieve the soul. The mysteries carry it toward the Treasury.

Death delays the unfinished soul. It does not make the work unreachable.

## 33. Three Chances, Then the Handover — and the Mercies Become the Witnesses

**Parallel summary:** *Both books run the identical discipline system for covenant members: counted cycles of mercy, the exhausted mercies converted into standing witnesses, a formal handover to Satan or stumbling- block status — and recovery preserved through the highest ordinance alone.*

### The parallel

Pistis Sophia, chapters 105-106: give the transgressing brother the beginning of the mysteries; if he transgresses and truly repents, forgive him and give the second mystery; if again, forgive him — "because the First Mystery is compassionate and merciful-minded" — and give the three mysteries together; and if he transgresses after that:

“Ye are not to forgive him nor to receive his repentance; **but let him be among you as a stumbling-block** and as a transgressor... Those **three mysteries will be witnesses** for his last repentance, and he hath not repentance from this moment onwards.”

*Pistis Sophia*, ch. 105

Now the Doctrine and Covenants, and hear the same machine running:

“But if he trespass against thee the fourth time thou shalt not forgive him, **but shalt bring these testimonies before the Lord**; and they shall not be blotted out until he repent...”

*D&C 98:44*

## Breakdown

What should a covenant community do with a member who has received sacred things and will not stop transgressing? The New Testament preserves the answer only in fragments. Jesus gave a procedure in Matthew 18: go to him alone; then take one or two more, “that in the mouth of two or three witnesses every word may be established”; then tell it to the assembly; and if he will not hear the assembly, “let him be unto thee as an heathen man.” Paul preserved another fragment: “deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved” (1 Corinthians 5:5). Both books contain the whole machine, and it is the same machine.

Count the moving parts the two books share. First, **the mercy is counted — three cycles**, and no more. Second, the exhausted **mercies convert into evidence**. In *Pistis Sophia*: “those three mysteries will be witnesses for his last repentance.” In the Doctrine and Covenants: **“thou shalt bring these testimonies before the Lord.”** The very forgivenesses extended to him become the witnesses against him — the same idea, in both.

And the witness-count is no accident in either book. The two-or-three- witnesses rule of Deuteronomy — which Matthew 18 quotes in the middle of this very procedure — is a standing law of the Doctrine and Covenants:

“And in the mouth of two or three witnesses shall every word be established.”

*D&C 6:28*

The Doctrine and Covenants runs on that rule everywhere: three witnesses called to see the plates, two or three witnesses for every baptismal record “that in the mouth of two or three witnesses every word may be established” (D&C 128:3), witnesses standing over ordinances and ordinations throughout. And *Pistis Sophia* builds its discipline on the same arithmetic: three mysteries given, three mercies exhausted, and the three together standing as the witnesses of his last repentance. The text even says it is unfolding Matthew 18 — the escalation to “the assembly” is the three mysteries together.

Third, the formal handover Paul named — executed by the community, under delegated power:

“And I now give unto you power from this very hour, that if any man among you, of the order, is found a transgressor and repenteth not of the evil, that ye shall deliver him over unto the buffetings of Satan;**and he shall not have power to bring evil upon you.**”

D&C 104:10

Note the quarantine clause: “he shall not have power to **bring evil upon you**” — the handover protects the body. The same formula recurs at D&C 78:12, 82:21, and 132:26, always “until the day of redemption.” And fourth, both books leave the delivered man exactly one door, at the very top of the system. The Doctrine and Covenants preserves recovery through the highest sealing alone; Pistis Sophia says of its **stumbling-block**: “no mystery can forgive him... save through the first mystery of the First Mystery and through the mysteries of the Ineffable. It is these alone which will receive the repentance of that man.” And both books, having stated the recoverable case, turn in the same breath to the unrecoverable one — the class entry 25 defined.

One more gear in the same machine, and it turns in both books. Pistis Sophia, on the brother who sins and repents: “Not only forgive him unto seven times, but amēn, I say unto you: Forgive him unto **many times seven times, and every time give him the mysteries from the beginning onwards** which are in the first space from without. Perchance ye win the soul of that brother and he inheriteth the Light-kingdom” — unbounded mercy for the repentant, administered by re-giving the ordinances each time, and Jesus notes he had already said this “in a similitude”: seventy times seven. Now D&C 98:40-44: “**as oft as thine enemy repenteth... thou shalt forgive him, until seventy times seven.** And if he trespass against thee and repent not the first time, nevertheless thou shalt forgive him... the second time... the third time, thou shalt also forgive him. But if he trespass against thee the fourth time thou shalt not forgive him, but shalt bring these testimonies before the Lord.” Both books hold seventy-times-seven and three-strikes at once, and resolve them the same way: **thousands of times of forgiveness for the repentant; three unrepented offenses, then the handover. Called a stumbling block in one book, and person possibly “bringing evil upon you” if not removed in the other.**

## Conclusion

Counted mercies, converted into evidence; a formal handover to Satan; one door left open at the very top. Two books running the same discipline machine that the New Testament preserves only in fragments.

## VI. The Thrones, Truth, and Doctrines of Error

*Where the whole system ends: deification for men with Jesus still king over all kings, and rank measured by what you carried out of this world.*

### 34. “Ye Are Gods” — Taken at Its Word

**Parallel summary:** Both books take “ye are gods” at its word — deification and co-enthronement — and both keep Christ’s supremacy intact above it.

## The parallel

The Doctrine and Covenants, quoting the Psalm as its warrant:

“Wherefore, as it is written, **they are gods**, even the sons of God — wherefore, all things are theirs, whether life or death, or things present, or things to come, **all are theirs and they are Christ’s, and Christ is God’s.**”

*D&C 76:58-59*

**And Pistis Sophia, of those who receive the highest mystery.** The first quote contains a parallel of D&C’s “they are Christ’s, and Christ is God’s” as well. Referencing being one with Jesus who is One with God:

“...then will all men who shall receive the mysteries in the Ineffable, be **fellow-kings with me and will sit on my right and on my left** in my kingdom... the mystery of the Ineffable; that is: **That mystery is I, and I am that mystery.** Now, therefore, not only will ye reign with me, but all men who shall receive the mystery of the Ineffable, will be fellow-kings with me in my kingdom. **And I am they, and they are I.** But my throne will tower over them.”

*Pistis Sophia, ch. 96 (condensed)*

This next quote references the Pistis Sophia’s **equal of terrestrial and celestial kingdom’s inhabitants** being god’s and uncontainables.

“Now, therefore, blessed is he who hath found the [words of the] mysteries [of the first space] which is from without; and **he is a god** who hath found these words of the **mysteries of the second space**, which is in the midst; and **he is a saviour and an uncontainable** who hath found the words of the **mysteries of the third space**, which is within, and he is more excellent than the universe and like unto those who are in that third space.”

*Pistis Sophia, ch. 101*

*(Note: The counting of spaces in the above quote is reversed from previous iterations in this entry and others because they are counted from “without” instead of “within.” Making the first space from within, the third space from without. And the third space from within, the first space from without. Jesus flips the counting of these throughout the book sometimes from “without” to “within. They are still the same.)*

## Breakdown

Two peculiar verses: “I have said, Ye are gods; and all of you are children of the most High” (Psalm 82:6 — which Jesus himself quoted and defended, John 10:34), and “to him that overcometh will I grant to sit with me in my throne” (Revelation 3:21). Both books take both verses literally — **deification, co-enthronement** — and both are careful to preserve the same boundary: “they are Christ’s, and Christ is God’s”; “my throne will tower over yours.” Pistis Sophia says “I am they, and they are I”, but this is in reference to oneness with Jesus, as Jesus is One with God. In the end of the gospel Jesus prays for saints to be one with him the same way he is One with God: D&C clarifies this when it says “they are Christ’s, and Christ is God’s.” **Pistis Sophia isn’t referring to a “Christ consciousness” concept as some gnostics believe it does, it**

refers to being one with Christ. D&C 38:27 says “I say unto you, be one; and if ye are not one ye are not mine.”

Two more stones for the same crown. First, the seats. When a mother asked Jesus for the places at his right and left hand for her sons, he answered: “to sit on my right hand, and on my left, is not mine to give, **but it shall be given to them for whom it is prepared of my Father**” (Matthew 20:23). Prepared — for someone. The Bible never says whom. Pistis Sophia seats the house: “every one **who shall receive the mystery of the Ineffable**, will abide with me on my right and on my left, being kings with me in my kingdom” (ch. 99) — and gives the roster, the twelve saviours of the Treasury “being kings with me in my kingdom, and every one of them being king over his emanations... the great according to his greatness and the little according to his littleness” (ch. 86), with the Amens and the Trees and the guards assigned right and left. Second, the rank above the angels. **D&C 132: those outside the covenant “are not gods, but are angels of God forever and ever”** — while of the sealed, “then shall **they be above all**, because all things are subject unto them. Then shall they be gods, because they have all power, and the angels are subject unto them” (D&C 132:16-20). Exalted humans outrank the angelic class — **and Pistis Sophia sets its inheritors above the rulers of the aeons, the Midst, and the Right, every region below counting from their thrones as darkness and a speck of dust**. In both books the outranked class is the one that did not enter the covenant and the mysteries. The seed sat in the Bible all along: “Know ye not that we shall judge angels?” (1 Corinthians 6:3).

## Conclusion

The Psalm meant what it said, both books insist — and neither book lets it unseat Jesus from his throne that towers over all other thrones. Those of the inheritance will be gods. They will be one with Christ, who is One with God. And they will rule over lower orders.

## 35. Doctrines of Error — and the Test for Every Teacher and Every Book

**Parallel summary:** *Both books warn of counterfeit doctrine and, in the same breath, welcome outside teaching — on one condition, stated the same way in both: it must harmonize with the whole of what Jesus said, judged by the gnosis, by the Spirit of Truth.*

**The parallel** Pistis Sophia:

“My Lord, if men go to seek and they come upon the doctrines of error, whence then are they to know whether they belong to thee or not?” The Saviour answered and said unto Mary: “I have said unto you aforetime: ‘Be ye as skilful money-changers. Take the good, throw the bad away.’...Now, therefore, **say unto them: ‘If ye have known the face of the heaven and of the earth from the winds, then know ye exactly**, if then any come now unto you and **proclaim unto you a godhead, whether their words have harmonized and fitted with all your words which I have spoken** unto you through two up to three witnesses, and whether they have harmonized in the setting of the air and of the heavens and of the circuits and of the stars and of the light-givers and of the whole earth and all on it and of all waters and all in them.’ Say unto them: ‘Those who shall come unto you, and **their words fit**

**and harmonize in the whole gnosis with that which I have said unto you, I will receive as belonging unto us.’”**

*Pistis Sophia, ch. 134 condensed*

The Doctrine and Covenants, over a book outside the canon:

“Verily, thus saith the Lord unto you concerning the Apocrypha — There are many things contained therein that are true, and it is mostly translated correctly; There are many things contained therein that are not true, which are interpolations by the hands of men. Verily, I say unto you, that it is not needful that the Apocrypha should be translated. **Therefore, whoso readeth it, let him understand, for the Spirit manifesteth truth; And whoso is enlightened by the Spirit shall obtain benefit therefrom;** And whoso receiveth not by the Spirit, cannot be benefited. Therefore it is not needful that it should be translated. Amen.”  
D&C 91:1-6

### Breakdown

Take the good, throw the bad away — said over **outside teaching** in one book, over an **outside book** in the other. Neither closes the door; both hand over the same test. In Pistis Sophia the measure is **harmonization with the whole gnosis** — fitted and harmonized with all his words, and the known structure of the heavens and the earth besides. In the D&C the measure is **the Spirit that “manifesteth truth.”** And both books also name the counterfeit the test exists for:

“Renounce the doctrines of error, that ye may be worthy of the mysteries of the Light... Say unto those who teach the doctrines of error and to every one who is instructed by them: Woe unto you.”

*Pistis Sophia, ch. 102*

“Say unto them: Beware of the doctrines of error. For many will come in my name and say: It is I. And it is not I, and they will lead many astray.”

*Pistis Sophia, ch. 111*

“...that ye may not be seduced by evil spirits, or **doctrines of devils, or the commandments of men;** for some are of men, and others of devils.”

D&C 46:7

And D&C 50 also explains how the Spirit of truth works:

“Therefore, why is it that ye cannot understand and know, that **he that receiveth the word by the Spirit of truth receiveth it as it is preached by the Spirit of truth?** Wherefore, he that preacheth and he that receiveth, understand one another, and both are edified and rejoice together. And that which doth not edify is not of God, and is darkness.”

D&C 50:21-23

So D&C explains it the same way the other book does: **he that receives by the Spirit of truth, receives it as it was preached by the Spirit of Truth.** And Pistis Sophia says that the message of others **claiming to have gnosis should harmonize with the whole gnosis.** And if it doesn't then

it is a doctrine of error. If two people have the Spirit of truth then they understand each other perfectly, and speak and hear by the Spirit perfectly without interference.

And who is the Spirit of Truth? Jesus, as he revealed in D&C. In my opinion, these two are an example of this and both books contain the same gnosis and is given by the same speaker, Jesus, who -is- the Spirit of Truth. The biggest difference is setting: one book is Jesus detailing adventures in the heavens after the resurrection, the other is Jesus setting up the restored Church of Jesus Christ and restoring the priesthoods. Despite these two scenarios, they both speak one truth because it is the truth. These two books go beyond parallels and both give **the same math** of how the universe is set up, how the universe will be post resurrection, the path to salvation, the physics of light and more. Getting the same math is far better from what other **gnostic books** provide, which **can't even agree** among themselves. They don't agree on who Jesus is, his origin, who Yaldabaoth is, his origin, how the universe is set up, the events of Genesis, **the physics of which they speak of**, etc. No two gnostic books are without major contradiction, and if they are then they are without many parallels as well. Jesus gave instructions pointed towards these books and said to **test by the whole gnosis. Every gnostic books fails this test**, the Doctrine and Covenants, a book written 1800 years later, does not fail this test. It harmonizes with the whole gnosis of Pistis Sophia. It gives the same math. Both books are from Jesus, who is the Spirit of Truth.

**Test by the -whole- gnosis; test by the Spirit of truth.** Entry 1 already showed whose two names those are, Jesus.

## Conclusion

Both books warn of doctrines of error arriving in Christ's name, refuse to close the canon against outside teaching, and give the same criterion: harmony with everything he said, or everything he gives.

## 36. What You Learn and Abide Here Is Your Level There

**Parallel summary:** *Both books make knowledge the one possession death cannot confiscate — and the currency that converts directly into eternal rank.*

### The parallel

“Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection. **And if a person gains more knowledge and intelligence in this life through his diligence and obedience** than another, he will have so much the **advantage** in the world to come.”

D&C 130:18-19

And Pistis Sophia's entire inheritance system is this verse enlarged to a cosmology — your post-death region is precisely the mysteries, the knowledge, you obtained while living, no more and no less:

“Every one will go to the region up to which he hath received mysteries. **He who receiveth a lesser mystery, will inherit the lesser mystery, and he who receiveth a higher mystery, will inherit the higher regions.**”

*Pistis Sophia, ch. 97*

## Breakdown

The Doctrine and Covenants contains a principle with no real biblical parent: knowledge is the one possession death does not confiscate — and it converts directly into standing. In both books, the afterlife does not weigh your comfort or your reputation. It weighs what you came to know. As shown in the early entries, those who abide the law of the celestial kingdom will abide the glory of the celestial kingdom. And those who abide the mystery he received will abide the kingdom of that mystery. The commandments, ordinances, rites of the Bible and The Church of Jesus Christ aren't just rules to follow and rituals to perform, they reveal mysteries to those who perform them. This is explained in the Doctrine and Covenants:

“The Spirit of truth is of God. I am the Spirit of truth, and John bore record of me, saying: He received a fulness of truth, yea, even of all truth; **And no man receiveth a fulness unless he keepeth his commandments. He that keepeth his commandments receiveth truth and light, until he is glorified in truth and knoweth all things.**”

*D&C 93:26-28*

D&C ties the law of the kingdoms, the mysteries of Pistis Sophia, and the Bible together. Those who follow the commandments, receive the mysteries and abide the law of the kingdoms of glory, and receive the inheritance. The commandments, law, and mysteries are all connected. **As noted by others** who have studied Pistis Sophia, **the key details of the mysteries have been removed**, but the path to receiving **the mysteries has been restored by God through The Church of Jesus Christ of Latter-day Saints**. Follow the commandments, receive truth and light. **Abide the law/mystery, inherit the kingdom of God.**

## Conclusion

And with that, the document has come back around to where it began — to the speaker of entry 1, who said in one book “I am the Spirit of truth” and in the other “I am the gnosis of the universe.” If Christ is the truth and the knowledge, then gaining true intelligence is ultimately gaining more of him. The entire ascent has been one movement: **Christ places his light in the soul, the soul receives more of that light, and at last inherits the region corresponding to how fully it received him.**

## The Universe, Assembled

Walk it once, end to end, with the books' own sentences — because the strongest thing about these parallels is not any one of them but the way they hold each other up.

There is no empty province anywhere: “there are many kingdoms; for there is no space in the which there is no kingdom” — and every one of them has “a law given,” with “certain bounds

also and conditions” (D&C 88:36-38). Pistis Sophia’s aeons, spheres, Fate, Midst, Right, Treasury, and Inheritance are that law made geography — every region ruled, scheduled, and bounded. At the top of the map sit the kingdoms of glory: “these are the three allotments of the Light-kingdom” (ch. 99); three kingdoms of glory, with what cannot abide them abiding “a kingdom which is not a kingdom of glory” (D&C 88:24). One statute runs through every tier of it: “he who is not able to abide the law of a celestial kingdom cannot abide a celestial glory” — and he who “hath received the gift of the First Mystery and hath not abided in it” meets the one judgment beyond the machinery. Your abode is the product of your abiding.

The currency of the whole system is light — and truth is light: “The glory of God is intelligence, or, in other words, light and truth” (D&C 93:36); “I am the gnosis of the universe” (Pistis Sophia). Every soul is born carrying a deposit of it from Jesus; sin extracts it — “that wicked one cometh and taketh away light and truth” (D&C 93:39); restoration pours it back. Quickening is described in both books’ shared verb. And gaining light continues until the “whole bodies shall be filled with light” and “comprehendeth all things” (D&C 88:67).

And the mechanism that moves a soul up the map is never goodness alone. “Without mysteries no one will enter into the Light-kingdom, be he a righteous or a sinner”; “without the ordinances thereof... no man can see the face of God” (D&C 84:21-22). The keys administer it — “otherwise no flesh in the world would be saved” (ch. 133); “if it were not so, the whole earth would be utterly wasted at his coming” (D&C 2:3). Higher and lower mysteries comprise the system — the preparatory gospel below, and above it the higher tier both books define the same way: “the key of the mysteries of the kingdom, even the key of the knowledge of God” (D&C 84:19) — with Melchizedek at the summit threshold in both. The reach of the system extends through death — the gospel “preached to the spirits in prison” and the dead made “heirs of the celestial kingdom” — and its mercy is counted in seventy-times-sevens, with the ordinances re-given each time.

It ends on a schedule. The number of perfect souls fills; the door shuts; “the King reigns “a thousand years of the Light... over the whole number of the perfect souls”; the rest of the dead wait; the last unfinished class meets the end. And on the other side of it stands the promise both books make in the same voice: “there is nothing covered, that shall not be revealed” — the day, Pistis Sophia calls it, of the expansion of the universe, when the *why* of every paired thing in existence is finally told.

That is one cosmology. This document found it written twice.

## VII. Inconsistencies

**Pistis Sophia and the Doctrine and Covenants contain no contradictions because the Doctrine and Covenants doesn’t speak on reincarnation vs one incarnation.**

The contradiction resides between Pistis Sophia and the theology of The Church of Jesus Christ of Latter-day Saints. The contradiction in question is reincarnation: Pistis Sophia describes souls

that died without the mysteries being placed into new bodies, and the position of The Church of Jesus Christ is that reincarnation does not exist.

Both halves of that sentence deserve more precision than they usually get. The verses ordinarily cited on the Church's side — Alma 11:45, D&C 88:27–31 — describe the resurrected body only: raised immortal, spirit and body never again divided. They are statements about bodies after the resurrection, **not about bodies before the resurrection**. And on Pistis Sophia's side, the re-embodiment has a boundary of its own: souls that are purified and enter the Treasury of the Light are never described re-entering a body. In the text, whoever receives the mysteries ascends and inherits; the new bodies belong only to those who died without the required mysteries.

Searched for directly, the question turns out to be nearly unaddressed. Across the entire Book of Mormon and the entire Doctrine and Covenants, there is no verse that takes up whether re-embodiment before the resurrection happens or not — **with one exception: Alma 40** in The Book of Mormon, which describes the spirits of all men sorted at death to paradise or darkness, and **remaining** in that state until the resurrection. It is worth knowing that **Alma 40 is already a contested chapter** within the Church's own teaching — its statement that all spirits are “taken home to that God who gave them life” is read in the Church's manuals as the spirit world rather than God's literal presence, and its “remain until the resurrection” is read as permeable, since official doctrine moves repentant spirits out of prison as they accept the ordinances performed for them. But the verse exists, and this document will not argue beyond what's stated here. One verse is enough to count as a contradiction. That is how strict I am with contradictions. Whether it settles the question — a contested verse, on a subject no other verse in either book takes up — is left where this document leaves everything else: with the reader.

## VIII. The Gnostic Library Itself

The word “Gnostic” suggests one religion with one doctrine — a system a person could borrow from. The library itself says otherwise: it is hard to find two Gnostic books without major discrepancies between them — who Yaldabaoth is, what his origin is, and what he does; who Jesus is, where he originated, and what he came to do; whether he even died; the events of Genesis; the origins and roles of figure after figure, other events, etc. These books had the same language, the same vocabulary, and came from the same century — and they collide over all of it.

## Sources and Method

Pistis Sophia quotations are from the G.R.S. Mead translation (1921). Doctrine and Covenants quotations are from the standard text. Chapter numbers for Pistis Sophia follow Mead and are approximate in a few condensed quotations, which are marked “condensed.” Bracketed insertions inside quotations, including Mead's “[?]”, are the translator's own and are reproduced as printed.

Two entries — 16 and 21 — are explicitly framed as theories rather than stated doctrines, and are labeled as such in the text: they connect verified quotations, but the connection itself is offered for weighing, not asserted.

Method: Pistis Sophia is interpreted from its own text only — no other Gnostic writings and no external esoteric systems are used as lenses. (The rule matters: on the origin and role of the being Yaldabaoth, Pistis Sophia directly contradicts the best-known Gnostic text, the Apocryphon of John — in Pistis Sophia the world exists before Yaldabaoth does, and the universe arises through the Ineffable, not through him — so reading the two as one tradition would import a cosmogony Pistis Sophia rejects.) Cross-references are limited to the Doctrine and Covenants, the Book of Mormon, and the Bible. External scholarship, where cited (manuscript history, the Qumran Melchizedek scroll), is identified as external.

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